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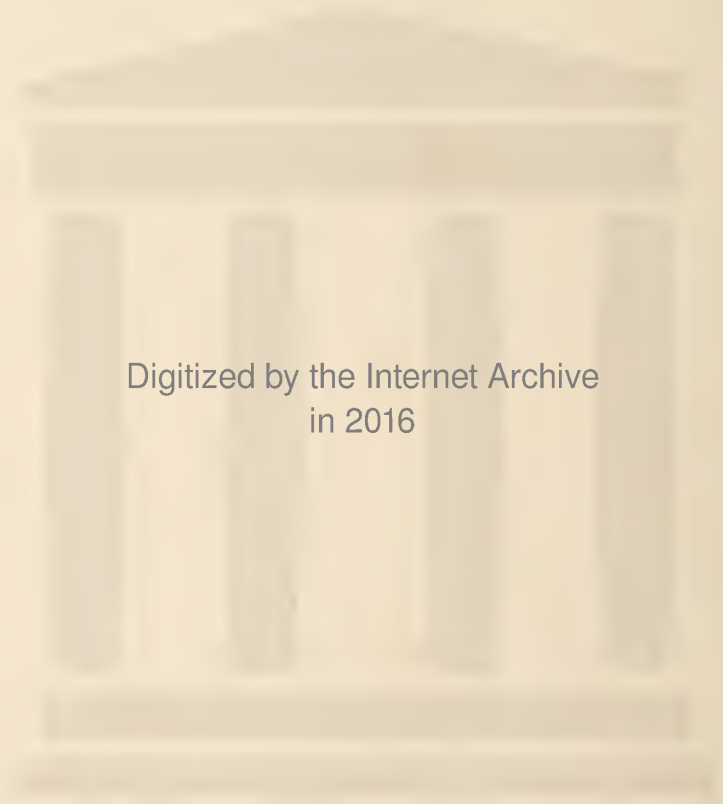

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THE

CHINESE REPOSITORY.

VOL. XVIII.—MAY, 1849.—No. 5.

ART. I. *Journal of a trip overland from Hainán to Canton in* 1819, *by J. R., the supercargo of the English ship Friendship, Captain Ross.* Pp. 116. London, 1822.

THIS journal was printed in a pamphlet form, for circulation among the writer's friends. It is the production of an intelligent observer, and a man of some enterprise (for he was on his way to Cochinchina with a letter from Lord William Bentinck, and could speak the language of that country), and we shall therefore extract freely from its pages such notices as are worth perusal. Although thirty years have elapsed since the journey was made, it contains almost the only information obtained by Europeans which we have respecting the towns visited, and in most respects it is probably as authentic now as when it was written.

The ship Friendship left the Typa, Nov. 11th, 1819, bound for Turon in Cochinchina, and on the next day sprang a leak, which compelled her captain to run her ashore on Háinán, which he effected with the loss of only three sipahis, though that part of the coast was lined by a dangerous reef extending a league from the shore. The natives crowded around the shipwrecked strangers in great numbers, exhibiting the most forbearing and kind conduct, no one attempting to carry away any article unless given to him;—but they have greatly deteriorated in their manners since then, for the cargo of the Sunda, lost in 1840 north of this place, was carried off against all the efforts of her captain and crew to protect it. The crew of the Friendship, fifty-five in number, having given up the wreck to the natives, left the

beach with whatever arms and clothes they could carry, on the 15th, and directed their course N. W. to Mwán chau 萬州, where they hoped to be taken care of by the authorities, and forwarded to Canton. Soon after starting across the sandy country, they came to a lake called *Mwánchau shwui*, six or seven miles in width, and illimitable to their sight in length, across which they were ferried by boatmen, who had been sent to take them. On the passage across,

"In order to drive care away, we directed the drum and fife to strike up, which was continued all the way over, producing a very singular and curious effect from the reverberation of the sound, which gave a distinct echo from various points four or five different times, and produced a variety of the most pleasing modulations as it died away, harmonizing at times with inconceivable effect: the people on shore imagined, as we approached, that we brought with us a number of different musical instruments."

The party reached Mwán chau at evening, and were interrogated respecting the loss of the vessel by the authorities, whose suspicions as to her character were, we are told, removed by a port-clearance nearly twenty years old of another vessel; they took the names of the crew, and then gave them all a lodging-place in a temple. Here they remained sixteen days, during which time they were allowed to ramble about and beyond the town as they pleased. The journal says,

"We found ourselves under no restraint whatever, being freely permitted to go whithersoever we wished, and return whenever we pleased, without the smallest interruption or hindrance: indeed we met everywhere with the greatest civility, and even politeness; for this people appeared to be in a high state of civilization, and in their manners were singularly harmless and inoffensive; their extreme curiosity was, however, sometimes disagreeable. The Hainanese, with respect to their dress, somewhat resemble the Chinese; they are in general, handsome, but not so fair; in this respect, however, the women are an exception."

They contrived to communicate with the people by means of a Chinese from Canton, and a Portuguese, who spoke the Canton dialect, though the patois of the town was found to differ considerably from that dialect. They were all called before the district magistrate again next day, to compare their names, when they delivered up all their arms, except the fowling-pieces. After this, Mr. R. says,—

"In the course of the day I rambled over the town, to see whatever might be worthy of notice, and afterwards walked round the ramparts to take a prospect of the surrounding country, which proved to be a beautiful and extensive plain, in the highest state of cultivation, diversified with towns, villages, and hamlets; and bounded to the north-westward by a range of high mountains, one of which forms a very remarkable double peak, considerably higher than the others; the prospect was altogether of that picturesque character which could not fail to please, particularly as our minds were relieved from any pesent apprehension for our personal safety.

"The walls of the city are about eighteen or twenty feet high, and as many in thickness, built of brick, but without any fosse: the parapet is about four feet high, having numerous embrasures, very small and close together, with a

loop-hole between each, for the use of small arms and arrows. They appear to be in very bad repair, and have every mark of great antiquity, being overgrown with brambles, and in many places even trees of considerable magnitude. There were no great guns to be seen, except one or two three-pounders in each gateway, and these unfit for service, being mounted upon two large stones or logs of wood, which shows how little these people are acquainted with fortification, or military affairs, such as form the great feature of European warfare.

"The gates are four in number, handsomely arched, and placed corresponding with the cardinal points of the compass. The streets are flagged, but narrow; and the houses, though built with brick and stone, have rather a mean appearance, few of them exceeding one story. This town, however, in point of magnitude at least, must once have been far superior to what it now is, for at present, fully one-third of it lies in ruins. It contains many temples, several of which are handsome buildings, with tolerable good carving and painting: there are also many honorary gateways, which have been erected to the memory of such as have distinguished themselves by pious or philanthropic acts."

The magistrate gave each of the party two cash a day for his support and a ration of rice; this proving insufficient, they made excursions eight or nine miles into the country to replenish their larder, but did not find so much game as they expected, bringing home only a few paddy-birds, crows, and doves, on which they dined heartily. On a subsequent ramble, they met with a variety of birds of beautiful plumage, snipes, curlews, plovers, and pigeons, of which they killed many. A better mode of increasing their supplies was adopted with success, viz. to charge a few cash for showing themselves, and the proceeds enabled them to live much better than they had done. One means of drawing visitors was accidentally found out:

"This day some of the curious visitors happened to observe me writing, and were so struck with this extraordinary phenomenon, that they instantly went out, and communicated the news to their countrymen, so that in a little time it spread like wildfire through the whole town, and brought such fresh swarms around us, that I was soon obliged to give over and hide my journal."

On one occasion, they saw a company of soldiers drilled, whose manipulations are thus noticed.

"Saw a number of soldiers exercise in the presence of two military officers, seated in arm chairs, while an inferior officer called out five men by name: these forming into a halfmoon, fired their matchlocks in succession, the first that fired wheeling to the right, loaded his piece and fired again in turn, thus keeping up a constant discharge, until each man had fired six or eight times. They then wheeled off to the right, when five others were called, and performed as before. They made no use of wads, but threw the powder loose into the pieces, being provided with a bamboo measure for that purpose. They were afterwards called out by twos, and exercised at the sword, spear, and lance, at which they appeared to be very dexterous, defending themselves with circular shields of rattan about three feet in diameter, which they used with much agility. Their matchlocks seemed to be rather clumsy, with a very small box; and the soldiers, in the act of firing, bent forward, so as to rest the elbow on the left knee."

Dec. 1st, the magistrate called the foreigners to his presence, and gave each of them five cash, appointed some guides to conduct them,

and sent them on their journey northward. They traveled 36 *li* along the borders of the lake, through a low country, well peopled, and producing chiefly rice and sweet potatoes.

"The country, every mile we advanced, afforded the most agreeable prospects, being covered with towns, villages and hamlets, ten of which we passed through in the course of the day, and crossed three rivers, but found the roads in general very indifferent, while not a foot of uncultivated ground was to be seen. At a quarter-past four P. M., having traveled twenty-four miles, we arrived at the city of Loh-hwui, and waited on the governor, who ordered us to be conducted to a temple for the night. This city is large and populous, and may contain about 83 or 90,000 inhabitants. The walls are in pretty good repair, with four gates standing N., S., E., and W., handsomely arched with cut stone. The ramparts are about 30 feet thick, but we saw no guns mounted. The streets are paved but narrow, and the houses are built of brick; none of them exceed two stories; there are, however, many handsome shops containing various sorts of merchandize."

From Loh-hwui hien 樂會縣 to Hwuitung hien 會同縣 was a journey of about 18 miles in a northerly direction, during which the travelers crossed several rapid shallow streams, intersecting a well cultivated country, whose inhabitants gazed with astonishment at them and their double-barreled guns, having never seen either before. The houses in Hwuitung are built of red brick, and the streets narrow and well paved. From this town north-westerly to Tisee, or Táiping sz' 太平司, the land constantly rising, the road led through a highly cultivated and well peopled region, for they passed through five towns in a walk of four hours. They met several sedans and wheel-barrows, the latter used by the lower classes to travel on, as the former are by their superiors. This vehicle is driven by one man about 2½ miles an hour; it has a platform about four feet long and two wide, on which the traveler sits with his baggage.

From Táiping sz', the country was diversified with groves of cocoa and areca-nut trees, and regularly divided into fields and gardens, which gave it all the appearance of European cultivation. Among other grains, fields of red or mountain rice were common, and temples and honorary portals were frequently passed, as well as one extensive burying-ground, covered with conical graves in regular rows, the size and height of which it was said denoted the rank of the deceased. The tombstone is placed on the east side at a small distance from the grave. After a journey of 33 miles, the party reached Thung-ung or Ting-ngán hien 定安縣, having crossed several bridges of stone and wood, and passed through three towns and twelve villages. Of Ting-ngán, he remarks,

"The walls of Ting-ngán are in good repair, not very high; the town seems much larger than any of those hitherto on our route: the streets are pretty regular, and uniformly, as the others, paved, this circumstance may perhaps

arise from the general flatness of the surface, and is the more remarkable, as no wheeled carriage has come under our observation. This town may contain about 10 or 12,000 houses, which are built nearly after the Chinese manner: the markets are abundantly supplied with all sorts of provisions. Indeed, ever since our departure from Mwán chau, we found many taverns, or eating-houses, in every town and village, and the like even all along the public road, these people realizing in their practice of alimentary economy, an essential rule of health in these parts, viz. to eat often and well, and of the best. There are also horses, palanquins, and wheel-barrows, always to be hired for a mere trifle."

Towards evening the district magistrate sent for the party, and calling over their names gave each man thirty cash. While in his office, his wives came in and gazed with the rest; they "were fine women, very fair and richly dressed, and all in the prime of life." From this place the foreigners marched through the town with drum and fife, which attracted such crowds of people of both sexes, that they could hardly force their way along the streets. They were conducted to the banks of the Kien kiáng 建江, and embarked in boats for Kiungshán hien, which they reached in the morning. This stream, called Lí-má kiáng in Du Halde, is the largest on the island; its banks are sandy, and the country along its course highly cultivated. Kiungchau is the capital of Háinán, and the residence of the prefect, who is invested with the prerogative of executing criminals for capital offenses without sending them to Canton, as is done from all the other departments. The party was detained in a large temple, surrounded by a wall 15 feet high, inclosing an area 150 feet square; the lodging-room given them was a sort of cockloft, which they entered through a window by mounting a ladder. The priests shared with them their perquisites of the fruits and viands offered to the idols by worshipers, so that they were comparatively well off. The town and its environs are thus described.

"This is a larger town than any we had as yet seen: it is surrounded by a wall forty feet high, built of brick and stone, in good repair; the ramparts are thirty feet thick, and the parapet four feet high. The embrasures seem so very small and close, that I imagine they were never intended for the use of cannon: we saw, however, several guns, both of brass and iron, mounted on carriages, which as well as the guns were of a rude and clumsy make. The gates are very lofty and handsomely arched, having watch-towers, two stories high, over each. The streets are conveniently broad, and flagged in most places. Provisions are cheap and abundant. The principal houses have gardens and pleasure-grounds attached to them, containing various kinds of trees, which at a distance impart a pleasing feature to the prospect.

"Strolled round the ramparts of this city, which we found as usual afforded a very pleasant and agreeable promenade, commanding not only an extensive and complete view of the town itself, but also of the surrounding country, which, in regard to cultivation, appeared almost a perfect garden, swarming with inhabitants. With the assistance of a good glass, we could count eleven towns and villages, together with the city of Hoi-hau to the northward, not far distant; and in the same quarter we had, for the first time, a prospect of old Nep-

tune's watery plains. We observed here also, as in the other large towns, a considerable piece of ground within the wall, devoted to the cultivation of vegetables, which in this place are in great abundance and perfection.

"This morning we received ten cash each, and at noon were sent for by the governor of Kiungshán, who asked us many questions relative to the loss of the Friendship, and the number of men that were drowned in landing. We gave him a true and correct statement of the business, notwithstanding the governor of Mwán-chau's injunctions to us to assert that the ship was lost at sea, and that we had saved ourselves in the boats. That doubtless was done from interested motives, for the morning we went to take leave of him, we saw the ship's knees, timbers, beams and planks, even down to the garboard streak, piled up in one corner of his garden. By making it appear that she had foundered far from land, he would, of course, be called to no account whatever by his superiors, the responsibility being, by our declaration to that effect, completely done away."

While undergoing this examination, the ladies belonging to the magistrate's family came in to see the foreigners, and were allowed to remain during the interview. The establishments of officers in China are generally spacious, and their apartments are arranged in much the same way, but the description of this one is so minutely given that some of the party were probably allowed to visit its various divisions.

"The houses of the magistrates we have yet seen, are built nearly in the same manner, some being, however, larger than others. They consist of numerous buildings inclosed by a wall between 12 and 15 feet high, forming generally a square of considerable extent. The portal or entrance is lofty, and arched with brick or stone, guarded by strong double gates or wickets. In each wing is an extensive range of houses for the officers, guards, musicians, and in short, servants of every description. In the centre stands the governor's residence, which is composed of several houses close together, erected one immediately behind the other, all communicating by means of large folding-doors. The innermost building is appropriated to the women; and in the rear are gardens, bathing-places, and fish-ponds. In the front of all is what they call the hall of audience, being a sort of pavilion, at the upper end of which is placed a large arm-chair and a table covered with red silk or satin, and standing on a platform raised about four feet. The edifice is supported by stone pillars 12 or 14 feet high, each consisting of one entire solid piece. Some distance from this stands a dead wall 8 or 10 feet high, and 12 or 14 feet long, on which is painted a variety of birds and other animals, particularly a flying dragon. At each end of this wall is a lion couchant, carved out of white granite, and of enormous size. The hall of audience adjoins and communicates with the principal building, by means of very large double doors. Whenever the governor is ready to make his appearance, a small bell, by way of signal rings, when all the doors are instantly thrown open. The music then strikes up, and his excellency is seen advancing in style and stateliness, as majestic as can possibly be figured to the imagination: the spectacle is imposing, while he moves to the abovementioned chair of state."

One day, Mr. R. saw a review of the military and their exercises and arms in the parade-ground, the whole of which appeared so ludicrous and childish that he could liken it to nothing so well as John Gilpin's renowned ride.

"Went to see the troops of this place perform their military exercises, which took place in a large open space near the walls of the city. They consisted

of cavalry, archers, and matchlock men: the matchlock men had a regular uniform, being a red jacket over a blue one of greater length, and nankeen pantaloons: the lower part of the leg was bound round with a sort of garter; these made a much better appearance than the others; their muskets were about three feet in the barrel, with a very small bore, the whole very clumsy and heavy.

"The review began with the archers, who provided with about a dozen arrows each, were called over by name to a certain number, not exceeding seven. These shot five or six times each at a paper target set up a distance of about fifty paces, having a bird painted in the centre. The person who struck any part of the target, immediately went down on the right knee, received the approbation of the commanding officer, after which he wheeled round to the left, and was seen no more. The bows were about five feet and a half long, and made, I believe, of horn and leather; they were handsome, and appeared strong, for when mustering they formed nearly a complete circle the opposite way. The arrows are made of very light wood, feathered, armed with a flat piece of iron, and are in general from four to four feet and a half long. It might be here mentioned that subsequently we saw a party of archers shooting with singing arrows. These appear about five feet long, having a hollow, perforated globe attached to the head. They are shot upwards from a common bow, in a vertical direction, and in their ascent and descent produce a very curious and singular sound, somewhat of a musical nature, at first gradually decreasing, and then increasing in strength as the arrow falls to the ground. We had frequently heard similar sounds before, but were hitherto unable to account for their production: we could not, however, discover what actually was the principle on which it was done, unless that during the arrow's flight, the wind rushing through the ball at the perforation by its reverberation in the hollow within, caused the sounds we heard, and which became weaker on the ear in proportion to its distance.

"The cavalry were next exercised, a preparative signal having been first made by waving a blue silk flag, and seconded by blowing an instrument very like a french-horn: at each time of so doing, one of the horsemen sat out, and galloping at full speed along a sort of furrow or dry ditch shot an arrow at a target placed a little to his left, with a small bell attached to it, which was frequently hit, but at a short distance; of his success the commanding officer had instant notice by the above simple appendage, the bell invariably announcing the shock received from the arrow. After passing the target, he continued to gallop until out of sight, and made his appearance no more.

"The matchlock men were then called out by name to the number of six or eight, and fired one after the other at a wooden target, placed at a distance from them of about eighty paces, having battens nailed upon the opposite side, on which was laid a quantity of lime, in order to determine who hit, and who missed it: the latter, however, was seldom the case. Each soldier was provided with a bamboo cartouch-box, ready filled, containing at least double the quantity of powder that would be sufficient were it a proper composition, or of good quality. They held the balls in their mouths, perhaps for the sake of expedition in loading the pieces: no wads were used, the ball being thrown in loose over the powder. The balls did not exceed that of the smallest sized pocket-pistol; they seemed, however, to go with great force and precision. In taking aim they bent their bodies so as to rest the elbow on the left knee. They make powder at this place. The forces belonging to Kiungshán hien, as they informed us, consist of 2,500 infantry, and 500 cavalry, a proportion of which is exercised daily in the manner above described."

Their detention at Kiungchau fú was prolonged by the fear entertained of an attack from a powerful fleet of pirates, numbering between 250 and 300 sail, great and small, whose depredations had completely interrupted the ordinary trade across the straits of Luichau, and compelled the peaceable traders to wait on either side until a

large convoy of junks had assembled, and a fair wind arose which would waft the whole across in one day. These miscreants also landed large parties from their vessels upon the unprotected parts of the coast, and carried off all the plunder they could seize, and made prisoners of the most beautiful women. The interval until their departure was mostly spent in rambling about the town, and noting such things as were deemed most curious.

"Their police seems excellent throughout every department. The moment the evening gun is fired, which is regularly done at eight o'clock, all the city gates, and those of each street, are immediately shut, and patrols keep watch the whole night, during which time there is no communication whatever between one street and another until day-light, when the morning gun fires: at this time the communication recommences, and the creaking noise of so many gates, opened at the same instant, produces an effect somewhat similar to distant thunder, and to a person not knowing the real cause, it would prove perhaps a little alarming—at least it had at first that effect on us."

"It is really pleasing, and not a little surprising, to see such order and regularity in a place so populous; no such thing as confusion or disputes of any kind whatsoever; not even an angry word is to be heard among them, everything being carried on with such harmonious cordiality.

"The price of every article, no matter of what value, is so well regulated, that purchases are frequently made without a word passing between the buyer and seller; this is most properly to be understood with regard to provisions, or where articles of the same sort or quality are exposed for sale. The purchaser throws down the requisite and well understood sum of money agreeable to the quality he requires, the vender counts it over, and gives him the goods, almost without a word. This city, including the suburbs, may contain about a total of 200,000 inhabitants; and as far as we have had an opportunity of seeing the country, having traversed the whole of its diameter, are confident in asserting our conviction, that scarcely can any people be supposed to enjoy a more happy or contented life. We made the general remark, that people of the poorest sort here are better clothed than the same class of persons even in England. Hitherto we have seen nothing in the shape of a beggar."

The river runs easterly, and the port of Kiungchau called Hai-kau-so 海口所 or Hoi-hau, lies at its mouth about three miles distant, the two places being connected by an excellent paved road. On the northern bank of the river is a twelve sided pagoda, fourteen feet in diameter, and 130 feet high; the walls are six feet thick, and pierced by a staircase for ascending to the top. From this elevation, the party had a wide prospect, and observed that Hoi-hau lies on a long narrow peninsula between the northern bank of the river, and a deep bay, the seaward border of which was defined by some small islands, and defended by a few forts built on prominent points. Connected with the pagoda was a temple, remarkable for a gilt idol of a goddess, with fifty-four hands, each holding some emblem of her supposed attributes. A few days after visiting the pagoda, Mr. R. was sent for to Hoi-hau, whose magistrate had heard of his telescope, and wished to reconnoitre the piratical fleet with it, but it was too late in the evening to see them when he arrived there, and he was

taken such pains regarding our appearance as circumstances woul permit, we waited on our host, and were received by him in a very polite manner. Before dinner he employed the time in asking various questions about Europe, and particularly in respect to British ships of war; such as their size, the number of men and guns they carried; if it was true they had copper bottoms; and how many *lí* they could go in an hour with a fair wind? When he was told that they frequently sail at the rate of 30 and 36 Chinese miles per hour, he appeared much amazed, and thought it scarcely possible. During the conversation, his wives came out with great eagerness to hear the subject of our discourse: indeed, we have invariably found, that in China, as well as in Háinán, female curiosity far exceeds that passion in the other sex.

"At three o'clock, we sat down to an elegant dinner, consisting of beef, pork, fowls, and vegetables. During the repast, our host and his women were much amused at the awkward manner in which some of us used chop-sticks; at last, one of the ladies, feeling for their embarrassment, ordered spoons to be brought, which answered even better than knives and forks, as the meat was cut up into hashes and stews, the favorite dishes of the country. At four P. M. we took leave of his excellency, and returned to our temple, having enjoyed at least one hearty meal since our shipwreck: at the joss-house we received each ten cash, with some rice and fire-wood as an extra allowance. Shortly afterwards they sent to inquire if we or any of the crew had a sufficiency of the latter articles; adding, that if otherwise we should have a further supply.

"23*d*.—At nine this morning, the four lascars having come up, we waited on the governor; and having received twenty cash each, together with a fresh passport and guides, we set out from Shihching, and traveled northeast through a beautiful and richly cultivated valley, which lies between two chains of hills, distant from each other about two miles and a half. The scenery throughout this delightful region was interesting from its varying beauties, every new position exhibiting some fresh charms of cultivation or natural embellishments, that opened in pleasing succession upon the view. In the latter part of our journey, the country became rather barren, nor was the soil well improved; as if the Chinese, knowing the amazing resources of fertility with which their country abounds, will not put themselves to any unnecessary trouble. In the course of the day, we passed through nine villages and two towns, and crossed one large and handsome bridge. The roads in general were good, and the country more populous than we had hitherto observed."

The region through which the party went on its way to Canton is intersected with many small streams, which afford great facilities for the agriculturist in irrigating his fields. From Shih-ching, the road to the post-town or military station of Sin-ngán sin 新安汛 led through a valley parallel with the Kiú-chau river, and across the borders of the district into Hwá-chau 化州, or the inferior department of Hwá, a small division lying along the banks of the Lo shwui 羅水 or river Lo, which disembogues near the district town of Wú-chuen 吳川縣 south of Hwá-chau. This town is situated near the south of the department, and is of some political importance, but does not possess much trade. A stone monument, called *lih-shih* 立石, is placed near it on the map, but of its size, purpose, or age, we have no account. The country around Hwá-chau is hilly, and why the guides should have led their company such a circuitous route though a hilly country to Tienpeh, we can not imagine; the most expeditious course would have been along the coast through Wúchuen.

"At half-past four P. M. we arrived at the post of Sin-ngán sin where we rested for the night. This place, though unwalled, is of considerable size, and deemed of some importance as a town, compared with others which have fortifications. Here we saw a great number of travelers who had arrived a little before us, with carts and wheel-barrows laden with goods of various sorts to lodge in a public warehouse appropriated for that purpose, and guarded by soldiers during the night. At this town there is a constant concourse of strangers, being a sort of half-way house between Shihching and Hwá-chau. Here we remarked a greater number of taverns than usual, one of which attracted our attention: it was one story high, and at least three hundred feet long; in the middle of this vast apartment ran a range of tables with benches on each side; in the rear are cooking-places, and hot baths, for the use of foot travelers, who, after the fatigue of a long journey, find great relief by bathing the feet. For this purpose there are people constantly in attendance at the different taverns, whose sole business is to keep warm water ready for use, and by this they gain a livelihood. After washing the feet, they apply a little salt to the instep, where it is allowed to remain a few minutes, which has a very beneficial effect; the charge for all this trouble is from one to three cash. At these taverns, the traveler calls for what he pleases, but the waiters never give anything whole or in large quantity. If beef or pork be called for, it is brought in small pieces, on each of which is fixed a certain price that rarely varies: if ducks, fowls, or geese be required, they are brought in the same manner, each being cut into six pieces—wings, legs, breast, and back; the price of these cuts is generally from six to ten cash each. During the dinner, a boy keeps an account of what is eaten, and brings a bill afterwards for the same; this is usually very moderate, particularly in towns that are not situated near the large rivers. To-day we dined with a very large company at the beforementioned hotel, which was full of guests from top to bottom; it was somewhat curious to see so many chop-sticks in motion at once. The Chinese are famous for the excellence and variety of their soups, which are both highly prized and high priced. When our bill was brought, one of the people who sat near, observing that we were overcharged, reprimanded the attendant, and taking the money from us, paid him his due, and returned us the remainder.

"24th—At seven this morning we left Sin-ngán, and continued our journey through a country remarkably hilly and rugged: the roads, however, were pretty good, and the cultivated valleys mostly laid out into plats of mountain rice, which does not require a watery soil like the common kind. The hills in general were overgrown with fern and brushwood, which serve as retreats for the gold and silver pheasants, whose rich and brilliant plumage appears more remarkable in a wild than a domesticated state. We met numbers of barrows loaded with the goods that were imported in the fleet which brought us from Háinán, and were, as they informed us, going to Canton. In the course of the day's journey of only 18 miles, we passed through five villages and two large towns, and reached the city of Hwá-chau about one, when we were conducted to the governor, followed as usual by legions of Chinese, who, from their numbers and the heat of the day, caused us much inconvenience, though the dense crowd behaved in the most polite and orderly manner.

"At two P. M. we were conducted to a temple, which was appointed our residence for the night. This town is situated on the declivity of a hill, part of which is included within its walls, which are about four and a half, or five miles in circumference; they are in bad condition, which is the case with almost all the other cities that we had an opportunity of seeing on the continent of China. The streets here are clean, and flagged with red bricks, eighteen inches square, of a hardness and durability superior perhaps to what are manufactured in any other country; they are also covered with awnings of various colors, which have a pretty but tawdry effect. There are here many fish-ponds and large temples; provisions are both abundant and cheap as usual, and within the walls there is more cultivated ground, besides numerous gardens, than we have hitherto observed. In the afternoon, we saw several criminals chained in bamboo cages, on their way to Canton, there to receive their condemnation or acquittal, like our unfortunate fellow-travelers, the Cochinchinese."

From the city of Hwá-chau, the party was conducted by an easy stage into the district of Mau-ming hien 茂名縣, whose chief town is also the residence of the prefect of Káuchau fú 高州府, and usually called by that name. The place where the company first rested was the post-town of Nánshing sin 南盛汛, which, if the account here given of its size is correct, must be partly supported by the trade from Wúchuen to the interior. Proceeding on, the party reached Káuchau fú, which lies on theP áu kiáng 寶江, the name given to the river Lo above Hwá-chau; a branch called the Sin ho 新河 or New river, comes in just below the city, to which the tide reaches. There are five districts and one inferior department comprised within the prefecture of Káuchau.

"25*th*.—At nine A. M., having received 40 cash each, we set out from Hwá chau, and at noon in large flat bottomed boats crossed the river Lo, which is navigable a long way to the north-eastward. We continued our route northeasterly on good roads, through a picturesque country, in the finest state of cultivation, and intersected by many small streams. The scene was enlivened by numerous country-houses with large gardens attached, which were laid out with a rural taste peculiar to this people. Our steps frequently lingered amidst this delightful scenery, detained by the concerts of the warbling tribes, which, from the trembling echo in the valleys, produced a pleasing effect: the air around us was richly perfumed by a thousand grateful odors, exhaling from the most elegant variety of herbs and plants, whose beautiful tints rendered the face of the ground superior to the finest carpet. The whole frequently brought to my recollection many scenes in my native country, which would not lose by a comparison with that just described.

"In the course of this day we passed through two towns and five villages; we also saw a field of wheat, which we imagined had been transplanted, as the stalks were at nearly equal distances from each other. At two P. M. we arrived at the town of Nán-shing sin, where they gave us the use of a resting-house, such as have been mentioned before, and may be called imperial choultries. The house assigned us for accommodation was very spacious and convenient; the rooms were furnished with cots to sleep on, but there were no beds. The building was so extensive that in a few minutes after entering it we were lost, and I believe that if we had chosen, each of us might have occupied a separate apartment, although we amounted to 53 in number.

"The town of Nán-shing contains 75,000 inhabitants. The streets are pretty broad, and are in general flagged; the shops, being large, give them a handsome appearance. In the markets we observed a greater abundance of pork than usual, an article of which the Chinese are particularly fond.

"26*th*.—The roads in general were good to-day, and the country extremely well cultivated, being, for a distance of 19 miles N. E. by E. from the town last mentioned, a vast level plain, producing wheat, rice, tobacco, sweet potatoes, and turnips. In the afternoon, we saw a range of high mountsins, whose peaked summits towered far above the clouds. In the course of the day, we passed through two large towns and six villages, and had several times a sight of the river Lo, the same we saw at Hwá-chau.

"At half-past four in the afternoon we arrived at Káuchau fú, and were conducted to an imperial choultry for the night. On entering this place we observed several Chinese characters over the arched gateway, and were informed that they were to show the distance from Peking and other cities in the empire, which we are told is common to all buildings of the same description. These imperial choultries, have, at a distance, the appearance of little walled towns, and with their numerous buildings, occupy a considerable extent of

ground. They are on the same plan as barracks, and are furnished with every convenience, such as baths, gardens, commodes, cooking-rooms, cooking utensils, and fuel.

"The city of Káuchau may contain about 80,000 inhabitants, including the suburbs. There are many shops filled with manufactures. The houses are regular; the streets flagged on each side, and paved in the middle. The town walls are built of brick, and about thirty feet high; the embrasures are more open than any we have yet seen, and somewhat more convenient for the use of cannon, but their construction for this purpose is somewhat doubtful, as nothing has yet presented itself to give an idea that the Chinese ever cannonade an enemy from such an elevation. Several pieces of ordnance, from four to eighteen pounders, were seen lying in the gates, which, as usual, are four in number, corresponding with the cardinal points. Some of these cannon were mounted, or rather placed on large logs of wood, others on stone, and some again on a pile of bricks and mortar, somewhat resembling a gun-carriage, but wanting the proper means of confining the gun when fired, or pointing it effectively. Káuchau is situated on the western bank of a large navigable river; on the opposite side stands a handsome pagoda, 200 feet high, ascended by spiral steps, from the top of which we had a gratifying view of the circumjacent country to a very wide extent."

Whether the writer of this itinerary derived his knowledge of the courses and distances the party traveled from his guides, or from his own observation and calculation, does not appear, but the position of the two resting-places mentioned after leaving Káuchau is southeasterly according to the maps. The first he calls Ti-see, which as he is on the road to Tienpeh, is probably Chih-shwui sz' 赤水司 or the township of Chih-shwui, or Red Water—a *sz'* being a subdivision of a *hien*. This place lies in the east of the district of Máu-ming, and near the market town of Mei-luh 梅菉 on or near the Sán-kiáu ho 三橋河 or Three Bridge river. The next place he calls Fui-ong, which is perhaps Shá-láng sz' 沙瑯司, a township put down between Chih-shwui and Tienpeh; the hot springs spoken of in the narrative are inserted in the map; a salt lake also occurs near the town. One of the hills between these two towns is the Lo-fau shán 羅浮山, famous among the Cantonese for its beautiful scenery and its large butterflies, though we are not sure there may not be two hills of the same name in the province.

Tienpeh hien 電白縣 or Tinpák (i. e. White Lightning town), on the sea-coast, about 150 miles southwest from Canton, was formerly a place of foreign trade, frequented by the Portuguese when they first came to China, and is now the largest sea-port between Kiángmun and Kiungchau in Háinán. The marshes from which the government obtains the salt lie to the west of the town, and are protected, though not very effectually, from the clandestine manufacture and exportation of the commodity by natives, by forts on the shores and islands, and war-junks in the harbors. The concourse of government vessels and workmen connected with the salt department has done much to

increase the trade of the place; it has no water communication with the interior.

"27*th*.—At nine this morning we left Káuchan, and continued our journey northeasterly on good roads, and through a level, well-cultivated country. We passed some barren mountains of a hard, reddish, rocky soil; also passed through one town and four villages. At length, having walked 32 miles, we arrived about half-past six, weary and fatigued, at the town of Ti-see (Chih-shwui sz'), where we were conducted to an imperial choultry for the night. Several officers were tarrying in the same building, parties of whom amused themselves the whole night playing cards; and we could not but observe the good humor they exhibited whenever any of them lost their stakes.

"28*th*.—Early this morning we left Chih-shwui and pursued our march to the east and southward for 20 miles on good roads, and through a well cultivated country, with some hills in different places exhibiting a gentle declivity. In the latter part, we had a distant view of a lofty range of mountains to the north-east; and passed likewise some extensive forests of bamboo, a tree which serves the natives for numberless purposes, and may be considered, as well as the cocoa-nut tree, among the most useful gifts bestowed by kind Providence on the inhabitants of Asia. In the course of the day, we crossed two rivers, and passed through two towns and five villages. At a quarter after three in the evening we arrived at the town of Shá-láng sz'. In the latter part of our journey, we observed several water-wheels turned by the current, and emptying the water into aqueducts for irrigating the adjacent grounds. The wheels are made mostly of bamboo. Their diameter is about 14 feet; on the outer edge are boards fixed at a certain distance from each other, on which the water acts and sets them in motion. On the outside are attached two or three rows of buckets that empty themselves alternately, and keep up a constant stream in the aqueducts.

"29*th*.—This morning, at half-past six, we set out from Shá-láng, and traveled about eastward on sandy, indifferent roads. The country during the first part of our journey was hilly and poorly cultivated, producing chiefly sweet potatoes, with a sprinkling of other vegetables. A little after we halted at a clump of bamboos near the roadside, to enjoy a little rest and refreshment, when our guides happening to fall asleep, we seized the opportunity to repossess ourselves of our fowling-pieces, the want of which we had often regretted, as the country everywhere abounds with hares and game of almost every description.

"On our left lay a ridge of craggy mountains, from which descended several streams of limpid water: one of these rivulets meandered near us, crossing the road in its course, and we were surprised to find it so hot that a person could not bear his finger in it for more than ten or twelve minutes. This streamlet was ingeniously conducted through the middle of a neighboring rest-house, where were three commodious baths, with convenient and separate apartments for each; but we could not learn what medicinal qualities the water possessed. We saw several groves of very lofty bamboos of an uncommon size; and also overtook twelve criminals in bamboo cages about four feet square, on their road to Canton, to be tried for piracy. Several wheel-barrows and carts loaded with goods, also passed us on the road.

"At half-past one P. M., we arrived at Tien-peh hien, and were conducted to a temple for the night, which contained a greater number and variety of images than any other that we have yet seen. These idols might be about eighty in number, scarcely any two of them corresponding either in sex, size, form, or attitude, exhibiting altogether an appearance as fantastic and ludicrous as can well be imagined. Some of them seemed to shed tears of blood, which trickled down their cheeks; some were staggering drunk against the walls, and others lay in sprawling attitudes as if endeavoring to raise themselves after having fallen; many looked more sober as if enjoying the scene before them; some again were represented as carrying, or endeavoring to carry, away their intoxicated companions on their backs, while both tumbling together to the ground, in their fall threw down many of those around them. Some of the images had the heads of elephants, dogs, and monkeys; others without any

heads were seen in corners in the act of kindling large fires; whilst others were busily employed roasting other gods and goddesses at the same fire, having transfixed them with long spears, which served as spits for that purpose In the entrance of the building behind the door, stood a white horse as large as life, ready bridled and saddled; but the rider having seemingly taken a drop too much, in his attempt to mount had staggered back, and lay with both arms outstretched under the horse's belly. On the opposite side lay his companion, or perhaps servant, in a similar or rather worse situation; for having fallen flat on the ground, he lay between his horse's hind legs, his head immediately under the tail of the animal. What all this incongruous jumble was intended to represent, we could not exactly learn; perhaps it is a mode of recording the triumph of the Chinese supernaturals over their rival deities.

"Tienpeh is a place of great trade and commercial importance. It is situated on an arm or inlet of the sea, forming two good harbors, an inner and an outer; the former is rather shoal, and the vessels ground at low water, but being landlocked, and the bottom soft mud, they receive no injury. In both the harbors there were many junks of considerable burden. The walls of this city form an exact square, and may be about four miles each way; they are 35 feet high, with ramparts and parapets as usual, but no fosse. The houses here are not so good, nor are the streets so clean and regular as those in other places: the bazars, however, are abundantly supplied with all kinds of provisions, excellent fish of various sorts, also fine vegetables and fruits, such as oranges and peaches. A vast quantity of salt is imported into Macao and Canton from Tienpeh. Off the outer harbor are many small islands, which undoubtedly contribute to its shelter and general security.

"*30th.*—In the afternoon some of the lascars not having come up, I took a walk round the city walls, which are in excellent order. At each gateway the walls are double, and the gates strengthened with massy plates, or broad bars of iron."

Leaving Tienpeh, the party continued their journey not far from the seashore, and the town whose name is not mentioned, where the large rest-house is situated, is perhaps the deputy magistracy of Shwáng-yü so 雙魚所 lying on the east side of the Jü-tung shwui 儒峒水, the salt-water river spoken of, and not far from the sea-shore. From this place, the road turns northeast to Tái-ping sz' 太平司, one of the townships of Yángkiáng hien, and not far from it is Loh-ngán fei ching 樂安廢城, where the party embarked on boats lying in one of the branches of the To kiáng 鼉江, a considerable stream which disembogues opposite the large island of Háiling 海陵, and affords water communication with the district. Yáng-kiáng hien 陽江縣 is the southwestern district of Cháuking fú 肇慶府, but a place of no great consequence. The coast hereabouts is studded with islands, and the embouchure of the river divided into a large number of outlets, the whole forming a resort for fishermen and pirates, the same persons alternating these occupations as opportunity or necessity prompt. From Yángkiáng, the party proceeded up the river To, which seems from the account to have been a pleasant trip and an agreeable relief to the weariness of foot-traveling, to Yángchun hien 陽春縣, where all went ashore.

"31*st*.—At 11 A. M., having received 90 cash each, together with a new passport and guides, we set out from Tienpeh, and continued our journey about E. N. E. through a country partly hilly, and partly level, lying between two rocky mountains. In the course of the day we passed through three villages, and crossed one salt-water river, having had several times a view of the sea. At half-past three, having walked 22 miles, we arrived at a small town, and were conducted to the most extensive resting-place yet seen, having six separate cooking-houses, and everything else in proportion. The apartments were very numerous, which gave us reason to suppose that probably these buildings are intended also for the accommodation of troops; it may be safely said that this one could conveniently lodge eight hundred men with their officers.

"*Feb.* 1*st*.—At daylight we set out and continued our journey about E. N. E., the roads in some places being very good. The country is hilly, and of a hard, sandy soil, well cultivated, however, in the valleys. This part of China is badly supplied with firewood, and the people are obliged to substitute straw, hay, and cow-dung. In the course of this day's route we crossed two bridges and three rivers, in one of which we saw many junks lying at anchor abreast of a large and populous city; we also passed through two towns and seven villages. At half-past three in the afternoon, having traveled 27 miles, we arrived at the town of Táiping sz', where we halted for the night at an imperial resting-house, much smaller than the one we occupied yesterday.

"2*d*.—At a little after daylight we left Tái-ping, and at seven A. M. arrived at the town of Loh-ngán fei, a large commercial place, situate on the banks of a river, navigable for flat-bottomed boats. This town may be about two and a half or three miles in extent, but it has no walls. The streets are paved and clean; the bazars plentifully stocked; the shops large, numerous, and well stored with various articles of traffic. At three in the afternoon, the lascars in one boat, and ourselves and servants in another, were tracked down the river against the current; but at seven in the evening the boat stuck fast upon a quicksand, where she remained for the night. In the course of the day, we shot several large curlews and plovers, of beautiful plumage.

"3*d*.—At two in the morning we made sail, steering about east 20 miles, the water of the river for the greater part of that distance being very brackish. Here we saw myriads of wild ducks, of various species and sizes, of which we shot many, to the great astonishment of the boatmen; they did not express much surprise at seeing a single bird killed, as they supposed we used only a single ball; but when they saw ten or a dozen brought down together, they appeared quite amazed, for they had no idea whatever of small shot or its effects. At half-past seven in the morning, we landed and traveled N. N. E. The first part of our journey lay across a swamp, where walking was extremely tiresome for the distance of about three miles, sinking almost knee-deep in the mud. The country in the latter part was well cultivated, though hilly, with a few groves of small pines. In the course of the day we passed through one town and four villages, crossed moreover two fresh-water rivers, and at half-past three, having walked twenty miles, arrived weary and muddy at the city of Yángkiáng. Here we found ourselves annoyed by the curious disposition of the inhabitants, who thronged around us until quite dark, when we cut short their entertainment by retiring to rest. The little terrier even seemed to attract their attention as much as we ourselves; the words *fanqui* and *fancow*, which signify foreign people and foreign dog, are commonly uttered as a previous notice to their countrymen, and are sure to bring crowds.

"4*th*.—This morning we sauntered over the city-walls, which appear very ancient; they are about thirty feet high and twenty in thickness. In each gateway lay a rusty gun, simply laid on the bare ground, so that they may well be considered quite harmless to all, except to those who may happen to use them. Yáng-kiáng is situated in a fertile plain, on the banks of a fine navigable river, along which it extends several miles. The streets in general are narrow and the houses low, though there are some large shops which have a handsome appearance. The markets are well supplied with provisions. At least one third of the space within the walls is appropriated for gardens, tanks,

and fish-ponds. the fish are always brought alive to market, let the distance be ever so great. At half-past ten we waited on the governor, but had not the pleasure of seeing his excellency; his women and children, however, came out to see the *fancow*, which they expressed a wish to purchase, but could not think of giving more than one dollar. Having each received forty cash for two days' expenditure, we embarked in boats and went about three miles.

"5*th*.—At day-light we got under weigh, but were obliged to track the boat ourselves, the boat-people having refused their assistance. The country on each side of the river is well tilled, producing chiefly wheat, which was in ear, and laid out in extensive fields, some of them containing at least ninety acres. In the course of this day we passed several villages and lime-kilns.

"6*th*.—At day-light, we got under weigh, and proceeded about 15 miles N. E. to E., through a most delightful country, covered with fields of wheat as far as we could see on either side, and interspersed with several country seats, whose sites were peculiarly rural and pleasant. This agreeable prospect was bounded by a chain of mountains just rising in the horizon, both to the right and left of us. At five in the afternoon, we landed at the city of Yángchun hien, and waited on the governor, who ordered us to be conducted to a temple for the night, the priest of which had the politeness to give us his little apartment, with the use of its furniture; a favor that proved very convenient and comfortable. The chief duty of these ecclesiastics is to place lighted candles before each of the idols at sunset, and at daylight to strike a large bell, the sound of which may be heard at a great distance; and afterwards to offer up prayers and place oblations before these inanimate figures of clay and straw. The city of Yáng-chun is situated in a fine level plain, on the banks of a river which is neither very deep nor broad."

The river is called Moh-yáng kiáng 漠陽江 at Yángchun and for a good distance above it, the size of the tributaries not being so large as to lead to the adoption of a new name. The remarkable rocks spoken of in the following extract are inserted in the map, each one of them having its own name as Fish-gem, Stone-screen, &c. Much of the stone brought to Canton as material for the artificial rockwork constructed about fish-ponds, gardens, and summer-houses of the opulent, is obtained from this region, though probably not from this precise locality, as the land transportation across the country to Cháuking fú would add greatly to the price. The calcination of lime-stone for the purpose of procuring quicklime, practiced on the banks of this river, and doubtless through the whole region, is, we believe, unknown in the neighborhood of Canton, where none of the rock occurs in place.

"7*th*.—Having received sixty cash each this morning, with passport and guards, we embarked at eleven A. M. in three separate boats, and steered from E. to N. E. through a charming level country, producing wheat and barley in great abundance, with here and there some fields of sugar-cane and sweet potatoes. The same range of mountains still in sight on both sides of us, but apparently nearer than yesterday. We amused ourselves with our guns as we walked along the river side, while our people relieved the poor boatmen in tracking the boat.

"In the course of the day we passed one town and three villages; likewise several remarkable rocks, nearly perpendicular on all sides, and about 200 feet high, perfectly isolated, and unconnected with any elevated ground whatsoever, the circumjacent country being low, level, alluvial soil. All these circumstances considered, it is rather difficult to account for the existence of

dismissed with a present of two mace in silver, and a dram of hot spirits, which the servant poured down his throat cup after cup, until he was nearly tipsy, and had his mouth scalded into the bargain. Subsequent examination enabled him to form a better idea of the place, which he briefly describes.

"Some of the streets are a mile and a half in length, moderately broad, clean, and in general flagged or paved with large square stones. Awnings of various colors are spread during the heat of the day, which make it cool and pleasant, otherwise it must be very much the reverse, particularly in the summer season. This city is very populous, and abundantly supplied with provisions of every kind, which are extremely cheap. Many of the houses are two stories high, particularly along the river side. This place is likewise the principal place of trade; the exports, so far as I have been able to learn, are sugar, betel-nut, cocoa-nuts, cocoa-nut oil, salt, and tanned hides: the imports consist of a great variety of China articles, cotton, furs, English broadcloth, flints, and opium; all which they receive by way of China. The junks take in their cargoes and sail hence about the month of May or June for the coast, and the trading-vessels from China arrive here with the last of the northeast monsoon, and return with the first of the southwest monsoon.

"In this city, as well as in Kiungshán, there are several honorary monuments, such as before described, but much larger than any hitherto seen. We observed a large [illegible] ground, forming nearly a square of four miles each [illegible] completely covered with graves, and we were given to understand that this was the burying-ground common to both cities, extending about north and south, and having the main road passing through it; here repose the numerous offspring of many ages. In their funerals, the people carry with them to the place of interment, a quantity of victuals, corresponding in costliness to the rank of the deceased, which they distribute to every person passing that way, and we also frequently came in for a share, which, under the existing circumstances of our situation, was by no means unacceptable."

The time until their departure was mostly spent at Kiungshán, and judging from the journal, the whole party enjoyed most unusual freedom in going about, which some of them availed of to take liberties with the natives, which have been too frequently enacted elsewhere in China, and led the authorities, no doubt, to restrain those whom accident has thrown into their hands.

"This morning some complaints were made against the disorderly conduct of the sipahis, who going into the bazaars, ran off with different articles from the shops without paying for them; in consequence of which, some soldiers were appointed to attend the gates of our temple, to prevent the people from going out after gun-fire in the evening, or before gun-fire in the morning; this is, unfortunately for us by no means the first instance of similar misconduct on the part of our crew, who have long since considered themselves free of all control."

A few weeks after this, some of the men got drunk upon samshoo, and began to fight with one another in the square, when as their officers were endeavoring to carry them off to the temple, one of the bystanders struck one of the Englishmen, and gave him a fair challenge to box: this was accepted, and the two fought for about twenty minutes, the spectators forming a ring, and looking on with great

interest to see which came off victorious. During the tumult, two police-officers made their appearance with a guard, whereupon a deathlike stillness succeeded, every one waiting for their action. Seated in curule chairs which were brought after them, they inquired into the causes of the disturbance, and finding their countryman to be in the wrong, sentenced him to receive two dozen strokes of the bamboo on his bare back on the spot, and be exposed in the cangue near the residence of the foreigners. The sailors were then called up, and all those who had been fighting or drinking, received a dozen strokes of the bamboo in the same way, the people all the while standing around, observers of this evenhanded justice. The Europeans were also told they would have been served in the same way had they offended in like manner, and were admonished not to frequent the disreputable parts of the town.

The facilities possessed by this party for speaking with the natives opened the way to considerable intercourse; and on one occasion, while rambling through the streets of Kiungshán [illegible] and his companions were invited into the house of a gentle[illegible] regaled them with sweetmeats, and made many inquiries concerning the customs of the English. While there, the females of the household came in to see the strangers, and after their curiosity was gratified, they informed them that a neighbor wished to see them. The party was then led through a private door communicating with the next house, where the same entertainment was given them, and then to a third, fourth, and fifth in the same manner, the whole row of houses being accessible though these private doors.

The remainder of their stay was occupied in going around the town, amusing themselves in their lodging-place, and noting whatever incidents came to their knowledge.

"This day (21st) we were employed in cleaning our fowling-pieces, and making the necessary preparations for an excursion into the country to-morrow, but in drying some powder, of which we had saved several canisters, a quantity happened by some means or other to blow up, and unfortunately carried away the back of one of the idols near which it was placed On this we found that these images are simply made of yellow clay and straw, the ends of which appearing behind in this one, which the powder had turned as black as ink, made the deity cut a very laughable figure. We were apprehensive that this unforeseen misfortune would be productive of serious consequences, and bring upon us the severest displeasure of the inhabitants; for the present, however, we covered it over the best way we could with an old boat-cloak, but at night the guards in going the rounds took it off; when without asking any questions, they burst into a violent fit of laughter, and left us to enjoy a relief we little expected.

"In the course of the day, while we were busy about one thing or another, some of the natives contrived to slip off with a canister of glazed powder; and being anxious to know its contents, they applied fire to the soldering. Dur-

ing the time the lead was melting, they had collected round it to the numbe of twenty or thirty, watching with the greatest curiosity to see what wonderful matter was so carefully concealed in the canister, when it exploded in the midst of them, with a report equal to that of a six-pounder, which sent them running in all directions, exclaiming that the devil was in the fanquis; fortunately it happened that none of them were much hurt.

"One morning I walked out, in order to take a more particular view of the town, and observe what was most remarkable in it. We had not gone far before we lost our way, and continued wandering about for a considerable time: we found the shops well stocked with goods and manufactures of various kinds, and were particularly struck with the degree of perfection exhibited by them in the carving, polishing, and mounting of cocoa-nut shells. We saw teapots, saucers, cups,—in fact they seem to convert this kind gift of nature to almost all manner of household uses, forming various domestic articles of a beautiful jet-black polish, elegantly ornamented with silver. One day, we saw several dried snake skins and hides of tigers exposed for sale; the former is the species known by the name of the rock or mountain snake, and judging from the breadth and length of the skins we saw, the animals on this island must be of enormous size. The dried powder is used medicinally, the natives supposing it to possess valuable and singular properties.

"In the afternoon I visited the barracks of the city, which appear sufficiently large for the accommodation of about 3,000 men, and are exclusively fitted for infantry; they are inclosed by a wall nearly ten feet high, forming an oblong square. On the right and left hand side of the entrance, are extensive ranges of buildings for the privates; towards the centre are the officers' quarters, a long line of houses running parallel with the walls that surround the whole, and consist but of one story each. They contain numerous apartments, furnished by the emperor with chairs, tables, and cots to sleep on, but having neither bedding nor curtains. Behind this last mentioned row of buildings are gardens, baths, cooking-places, and other conveniences, forming altogether a most commodious residence. Fuel, salt, and cooking utensils, are always provided at the expense of government.

"This morning (Jan. 5th) were celebrated the nuptials of the prefect's eldest daughter. The bride and bridegroom were carried in very elegant sedans, attended by a vast train of officers with a pompous retinue of servants. The procession passed through the principal streets of the town, and the whole was followed by a large body of troops, cavalry and infantry. The bride was richly dressed, and appeared to be about 17 years of age, handsome, and remarkably fair, but rather stout; she was conveyed in a splendid sedan, preceded by a cortége of ladies carried in the same manner. On this occasion the imperial colors where hoisted on the ramparts; several royal salutes were fired during the day, and a grand public entertainment was given by the viceroy. In the evening a brilliant display of fireworks was exhibited, accompanied with a succession of salutes even till day-light, at which time the company broke up.

The greater part of this day (10th) was employed in inspecting several very extensive libraries, some of which contained large collections of books, but none of them were bound. There is also an extensive academy here, but on visiting it, we were greatly disappointed to find it without students. The building itself was surrounded by a wall, and within the inclosure were numerous detached offices, kitchens, baths, and other conveniences."

A number of Cochinchinese were brought in by the government cruizers, who had been captured as pirates in the Straits, and were to be carried to Canton with the crew of the Friendship, there to be examined and punished. A day or two after their arrival, Mr. R. went to see them, and heard their own story; though in an entry a few days after this, he says they were expatriated people who had been driven out of their own country by the reverses of war, and forced

to seek an uncertain living upon the islands along the coast and in the gulf of Tonquin.

"They are fourteen in number, including men, women, and children, some of whom are infants at the breast. They appeared much pleased at meeting with people who could speak to them in their own language. I inquired into the circumstances of their capture by the Hainanese, and was informed that being with their families fishing on the coast of Cochinchina, they met with a sudden squall, which drove them off the land into the gulf of Tonquin. They further informed us, that in addition to that misfortune, they experienced a more serious calamity with some Hainanese vessels of war; whose crews mistaking them for pirates, fired into their boats until they had killed nearly half their number; after which they boarded and took the remainder prisoners. On landing them at Hainan, their captors reported that they were pirates, and claimed the reward offered by government for such services These poor people likewise remarked to us, that on their trial, the person who acted as interpreter knew nothing of their language, and they were consequently deprived of the advantages of making themselves understood. They appeared desirous to communicate further particulars respecting their unhappy situation, but the officers of justice, who were observing our conversation for some time with an apparently jealous eye, prevented it by ordering them to retire from the prison gates."

A second instance of the good feeling which existed towards the shipwrecked strangers appeared at the end of their stay in Kiungshán. We think, if every company of shipwrecked foreigners in China had been as well supplied with linguists, their treatment would have been proportionably improved.

"13*th*. Having received positive information that we are to set out on our journey to-morrow, we went to make farewell visits to our friends and acquaintances in Kiungshan: they appeared much affected, and showed great regret at our final departure, saying we should never meet again in this world, and this sentiment was generally conveyed with a tenderness of expression and evidence of strong feeling, that could not fail to leave upon any mind the most permanent impression. Wishing to testify on our side the sense of gratitude we entertained of their kind treatment of us during our stay amongst them, and desirous also to make known the generous hospitality we had experienced in the country, and at the same time to give notice as generally as possible of the loss of the Friendship to any Europeans, or others who might from a similar misfortune hereafter pass this way, we prepared and pasted up on the walls of our temple, a large sheet of paper, containing an account of all the circumstances, written in four European and five Asiatic languages, one of which was Chinese, which was perfectly understood by the Hainanese."

"The time of their departure at length arrived; they laid out their allowance of forty cash each mostly in salted duck's eggs, and packed up their baggage to leave for Hái-kau or Hoi-hau, where they were distributed into six different vessels. As they went aboard, their attention was "attracted by an old woman belonging to the temple where they had resided, who had followed them from Kiungshán, crying bitterly; in fact, a fond mother could scarcely manifest more affection or tenderness at a final separation from her children." At high water the morning of Jan. 15th, the "commodore" fired a gun, and in the course of half an hour, the whole fleet was in motion, and

when under sail afforded a pleasing sight, occupying in the outline a space of many miles in extent. All safely got across the shallow straits, and as the vessels neared the opposite coasts, the people came down to the beach in great numbers, expressing their joy to see them. The anchorage was at Hái-ngán so 海安所 or Hoi-on, the residence of a *tung-chi* or sub-prefect, an officer of the same rank as is stationed at Casa Branca, Amoy, and elsewhere along the coast.

From this place, the mariners and prisoners, were all taken to Sü-wan hien 徐聞縣, the chief town of the district which occupies the southern part of the peninsula.

"At a little after eight, our vessel reached the bay of Hái-ngán so, abreast of the city, at a distance of 60 or 70 yards off shore: the moment the anchor was down, numbers of flat-boats were dispatched for cargo, which, in general, consisted of sugar, betel-nuts, salt, and tanned-hides.

"The city of Hái-ngán so, where we landed about half-past eight, is situated on the south-westernmost extreme of the Chinese empire; here the crew joined us, and we found they had been previously provided with guns, besides a guard of soldiers for the Cochinchinese prisoners. These unfortunate men were chained and carried in bamboo cages by four men, but their wives and children were allowed wheel-barrows for their conveyance. After taking a little refreshment, we set out, 53 persons in number, and traveled in a northwest direction. The country was plain and level, the soil a reddish clay, highly cultivated in continued fields of sugar-canes. The roads were excellent, and shaded by a row of large trees on each side. At two P. M. we arrived at the town of Sü-wan hien, where we remained for the night. In the course of the day we passed through two towns of considerable size, and met on the way several carts and wheel-barrows laden with various sorts of merchandize.

"16th.—At nine A. M. we were sent for by the district magistrate, and being all mustered received each 32 cash. His excellency moreover presented us with four catties of fine black tea; which, as being highly acceptable, was received with becoming acknowledgments. We then took leave, and set out from Sü-wan, continuing our journey through a fine level country, the soil of which was mostly of a dark reddish color; the whole was divided into large fields of pasturage and plantations of sugar-cane, the plants in the latter appeared to be rich, and of a superior quality. In our progress this day we passed through two large towns, and several villages, and crossed many bridges. The roads in general were good, and we found the shade afforded by the trees highly agreeable and refreshing, particularly during the heat of the day, which from noon till nearly three o'clock was intense. We met several carts and wheel-barrows loaded with various articles moving to the northwest; also many foot-passengers traveling in the same direction. At half-past six P. M, we arrived at the village of Lock-oon, where we remained for the night, having walked in the course of this day about 30 English miles.

"At four A. M., the moon shining brightly, we collected our people together by beat of drum, and marched out of the town, continuing our journey through a most beautiful country, of a light, reddish soil, laid out in general into very extensive fields of pasturage. In the latter part of the journey, which was towards the N. N. W. we crossed an immense paddy-field, perfectly level, and extending as far as the eye could reach, without the smallest shrub to intercept the view. The crop was about a foot high, of a deep green, which rendered the prospect truly pleasing. The road on this extensive plain was formed entirely of large cut stones, raised about four feet, and sufficiently broad for carts and other vehicles to pass.

"In the course of this day we passed through one large town, and several villages; also crossed four bridges and one large river. At five P. M., having

walked 32 miles, we reached Hái-kâng hien, where we halted for the night; this is a populous town of the second class, and appears to be a rich and trading place, as we saw several vessels of some burden lying abreast the town. Some of the streets are upwards of a mile long; they are broad and clean, with large shops filled with various sorts of goods, among which we noticed soft sugar, tinsel, and artificial flowers. In the centre of the city, there stands a pagoda two hundred feet high. In the course of the day we observed several bales of cotton, which must no doubt have been imported into Canton from Bombay, whence it was probably re-shipped to this port to supply the wants of the interior.

"At 11 A. M. having procured four wheel-barrows to carry our baggage, we set out and traveled as yesterday, N. N. W., through a vast plain as even and level as a bowling-green, there not being even the smallest hillock to be seen during the whole of this day's journey. After sun-set, this plain had a curious appearance, resembling the sea in a calm night. In the course of this day's march passed through four small villages, and met, as usual, many loaded carts upon the road; also numbers of sedans, and swarms of pedestrians. At half-past 7 P. M. we arrived at the town of Hoi-hoon, where we remained for the night: our Cochinchinese companions were lodged in the same house; the men remained outside in their cages, but the women and children were allowed a room to sleep in.

"At half-past six A. M., we departed from Hoi-hoon in company with the Cochinchinese prisoners, being altogether sixty-nine in number; and marching through the town as usual with drum and fife, attracted multitudes of the inhabitants, who have, in fact, thus far manifested even a greater degree of curiosity, if possible, than the people of Hainan. On our landing at Hai-ngán so, it should have been observed, the people swarmed down to the sea-side, and followed us not only through the town, but a considerable way beyond it: when traveling through the country, laborers would leave their work, crowding down to the road-side to stare at us as we passed; even the Cochinchinese are to this people subjects of wonder and astonishment. As we approached any of the large towns, the inhabitants have regularly come a considerable distance to meet us, both men, women, and children; for they appear always to have been well apprised of the exact time of our arrival. We have hitherto, however, observed a striking difference between the Chinese and Hainanese; the former are neither so fair, handsome, nor, in general, so well dressed. After leaving Hái-káng, we continued our journey through the same great plain, in a north-by-east direction, for about twenty miles, when the country began to assume rather a different appearance, being diversified with hills of a gentle declivity, and laid out into small fields and gardens. The whole of the country thus far, may be considered as one undivided plain of not less than a hundred miles in length, two thirds of which appears to be used for pasturage, and the other appropriated to cultivating rice and sugar-cane. During the latter part of our journey, the soil was stony, and not so well cultivated as in other places before noticed."

We find some difficulty in following our author in his journey, partly from the incorrect manner in which the names of places are printed, such as *Hock-un* for Háikâng (or Hoi-kong as it is perhaps pronounced on the spot), *Cow-the-ow* for Káuchau; but more from the inaccuracy and poverty of the Chinese maps, which being made for governmental use, contain nothing but the names of the chief towns of the departments and their subdivisions, the mountains, rivers, and islands, entirely omitting the numerous villages and towns which are here spoken of. Hái-káng hien is more frequently called Luichau fû, and is the residence of the prefect of the department. The country here described as so remarkably level would be regarded as

rather hilly, judging from the map, and on this point we think the traveler's account should be taken with some regard to his opportunities for observation. Hái-kâng hien stretches across the peninsula, its chief town lying on the river Ta-tú 大肚河, not far from the sea. Hoi-hoon is perhaps the same as Hái-tau ying 海頭營, east of Suikí, but neither this place nor Lock-oon are inserted in the native maps we possess.

"In the course of this day we passed through five small villages, and at three in the afternoon arrived at Suikí hien, where we rested for the night. This is a district town of the third class: the walls are built of brick, about fifteen feet high, with ramparts and parapets, through which are numerous embrasures very small and close, with loop-holes between, for matchlocks, arrows, and the like implements of war; we saw only two or three guns, four-pounders, badly mounted at each gateway. The houses are clean, and the markets well supplied with provisions. Within the walls are many tanks or ponds. The country around is laid out into fields, producing various sorts of vegetables and fruits, particularly peaches. In the middle of the town stands a lofty pagoda, which can be seen at a great distance when coming from the southward. Suiki is celebrated for a singular commerce in female beauties. They are brought hither from distant places when very young, to be instructed in all the accomplishments of the country. The place, in fact, is considered a grand depôt for wives and concubines, and for which people send or come from remote parts.

"20*th*.—This morning, on beating the drum to collect the lascars, we found that several had not come up, and were informed that we could not leave the place until they had arrived. A little after nine the next day, the remainder having arrived, we waited on the governor, who called over our names, and ordered us to be paid twenty cash each, for two days, together with a fresh passport, and guides for the next district. While the former was making out, the ladies, as usual, made their appearance in the audience-hall, to the number of ten or a dozen, to gratify their curiosity in gazing at the fanquis, as they call us: none of them appeared to be more than nineteen or twenty, whereas his excellency must be upwards of sixty.

"At 10 A. M., we took leave, and pursued our march northeasterly, through a beautiful grassy plain of great extent, perfectly level, and appropriated, as we supposed, for feeding cattle, of which, however, we have not hitherto observed a number corresponding to the land in use for that purpose. Here and there were some patches of rice and vegetables. The roads that run through this plain are broad and excellent. During the latter part of our journey the land was hilly, and not so well cultivated, but towards evening the country resumed its former level and fertile appearance, being covered with rice-fields and other cultivated enclosures, interspersed with pine and peach trees. In the course of the day we passed through two villages, and one large town, as also some resting-houses, as they are termed, where we sometimes stopped to refresh ourselves and crew. These houses regularly occur along the main road, and are in general, commodious places, built and supported at the emperor's expens', being intended for the use of military officers and others in his service, who have occasion to travel from one place to another. Near by are three white pyramids erected in a conspicuous place, to point them out to travelers a good way off.

"Since our arrival on the continent, we have found the roads regularly marked in equal divisions; but instead of mile-stones as with us, strong posts, about seven feet high, are fixed in the ground, with a board having characters stating the distance from the principal towns and cities. There are, likewise, military stations placed at intervals of nine Chinese miles, calculated for a number of soldiers, and provided with a watch-tower and flag-staff, whereon they occasionally hoist signals, so that, being in sight of each other, they can collect together a considerable force, in case of invasion or disturbance, without much loss of time."

The town of Suiki 遂溪縣 lies on the Páng-t'áng shwui 傍塘水 a small stream near the northern part of the peninsula, having a post-house called Shih-mun sin 石門汛 at its mouth. The district of Suiki occupies the northern part of the department of Luichau, including all the islands on either shore, and affording its inhabitants great facilities for communicating with the adjoining districts. Shih-ching hien 石城縣 forms part of Káuchau fú 高州府 a large prefecture lying along the shores of the China sea, between St. John's I. and Luichau; and occupies the whole breadth of the department northeast from the sea to the frontiers of Kwángsí. Its chief town is situated at the foot of the Sán-tái shán 三台山, and near the Kiú-chau kiáng 九洲江 or Nine Island river, a principal branch of the Lingluh kiáng, 凌祿港 which empties into the sea at the northwest corner of the peninsula. The magistrates of the town of Shih-ching treated the foreigners with great kindness.

"At three in the afternoon we descried the pagodas of Shihching hien, which place we reached at half-past four, and were immediately conducted to the magistrate who, after asking some questions, ordered us to be taken to a temple for the night. The city of Shihching may contain about 70,000 inhabitants. It is situated at the foot of an extensive range of hills, on the summit of which its walls run for a considerable distance, and within them are several groves of pine-trees; copses of various other trees are seen within the walls, besides tanks and gardens for the cultivation of vegetables, an arrangement common to all the large towns and cities that we have yet seen.

"The streets of this town are rather narrow, but clean, and generally flagged, with an awning overhead, which renders them cool and pleasant. The markets appeared to be well supplied with provisions such as meat, fish, fruit, and vegetables; the latter are in great perfection, particularly cabbage, turnips, and lettuce, which are as large as those produced in England. This region is famous for its soft sugar, and a peculiar sort of oil expressed from a nut (ground-nut?), which serves the inhabitants for culinary and various other purposes: the nut itself, which in taste resembles the filbert of England, is put up in small papers, each containing about three dozen, and sold at the rate of one cash each. In the towns of China, people of the same trade live together, and in Shih-ching we saw whole streets inhabited by manufacturers and venders of fire-works, and others who sold and made tinsel: these two articles were exhibited in great quantity.

"Jan. 22d.—At eight this morning we received a visit from a deputy of the district magistrate, who inquired particularly respecting the loss of the Friendship, and seemed anxious to ascertain whether she had foundered at sea, or was stranded on the coast of Mwan-chau. He then asked several questions relative to the naval and military power of the English, inquiring into their laws, customs and manners, with singular minuteness. At nine o'clock we were sent for by the same officer, who, finding there were four of the people not yet come up, informed us we could not proceed until they arrived, and then gave us an invitation to dinner, which, of course, we gladly accepted, as it was the first mark of personal respect we had received from the authorities since our unfortunate shipwreck. We then took a walk on the ramparts of the town, and from that portion which has been mentioned as running over the hills, we had a prospect of a fine, level, well cultivated country. From this elevated situation we counted seven towns and villages, at a trifling distance from each other; in the southernmost we observed a pagoda nine stories high. At 2 P. M., having

such a phenomenon as these solitary rocks, so remote too from any mountain; perhaps these prodigious masses have been at some remote period, each the nucleus of a hill, in which case they must have been below the surface, and the soil being gradually washed away by the floods, they were left exposed in their present situation. In the evening, we hauled the boat alongside one of these huge rocks, and made fast for the night.

"*8th*.—At daylight we hauled out of the cavern, and continued tracking about N. E. by. N., the river growing narrower with a coarse gravelly bottom. The country each side of us was covered with beautiful, extensive fields of wheat and barley in the healthiest condition, also many groves of bamboo and fruit trees interspersed. The same chain of mountains still in sight, but nearer than before. In the course of the day, we passed three towns and five villages; also several lime-kilns, where we observed large quantities of coal, used for the calcination of the carbonate. Many of the same isolated rocks stood close to the river's side, and at a distance had the appearance of grand and magnificent castles, being destitute of every vestige of vegetation except lichens. These massive monuments are all composed of dense limestone, and numbers of people were employed in breaking off fragments intended for the kilns which are erected for that purpose. At four P. M., we came to anchor abreast a large town called Hwáng-ní-hwán sz'."

This town of Hwáng-ní-hwán sz' 黃坭灣司 at the head of navigation on the river Moh-yáng lies near the northern border of the district, and the road to the West River lies over the steep range of hills that divides the district of Yángchun from Sinhing, each peak of which has its own name. These mountains produce various sorts of wood suitable for cabinet-ware, such as rose wood and aigle wood; pheasants and pigeons are also found in their recesses. Sinhing hien 新興縣, at which the party arrived after crossing the hills, lies on the Sin kiáng 新江, a small branch of the West river, along which they journeyed after leaving that town, and which is deep enough for boats up to it. It is observable that the foreigners received poorer treatment as they approached Canton, and that the opprobrious term by which they are known in the provincial city has diffused itself through all those places to which its direct trade has extended: degrading associations can not but be necessarily connected in the minds of the people with the constant hearing of the term *fan-kwei* by which foreigners are designated. The resting-place between Sinhing and Chauking fú, called *Shake-cow* by our traveler, is not laid down in the maps; its position is somewhere on the Sin kiáng, and its true name is perhaps Shákí kau 沙溪口, though this a mere guess. Proceeding on from Hwáng-ní-hwán, the narrative mentions the terracing, as if it had not previously been of sufficient extent to notice.

"*9th*.—At daylight we left the boat, and passing directly through the town, continued our journey about northeast on tolerably good roads, and through a country beautifully varied with hill and dale, all well cultivated, and producing wheat of two kinds, with barley, sweet potatoes, and tobacco; amidst this rich prospect the eye was relieved by luxuriant orchards of peach-trees, with several groves of pines interspersed at irregular intervals. The second part of our route lay across an extensive plain of paddy, and beyond it

we came to the most tiresome and fatiguing part of our journey hitherto, across a continued range of high mountains, over which, however, the cares of cultivation had spread the mantle of plenty from the base to the very summit, in a manner and with a decoration that seems peculiar to China. These elevated grounds are cut into stages or terraces, so as to allow the water to run from one to another in gradual succession from top to bottom, a mode of cultivation which must be attended with great labor, and may be fairly considered a striking proof of Chinese industry.

"In the course of this day, we passed through four large towns and seven villages. In one of the former we counted ninety fish-ponds, each about thirty feet square, surrounded by trees and a railing of bamboo. We likewise crossed three wooden bridges and three of stone, very handsomely arched. At half-past five in the evening, we halted at a resting-house, the situation of which was truly romantic, standing in a deep green valley, environed on all sides by high mountains. In the midst of this valley, runs a stream of pure water conducted by a curious contrivance of large bamboo tubes, in which plugs are fixed at intervals to guide the flow; in the different apartments through which these conduits pass, there are reservoirs in the floor to receive the water, which here serves the purposes of bathing, drinking, cooking, &c.

"*10th.*—At four this morning we set out by moonlight, and continued our harassing journey over lofty, craggy mountains, the road leading generally in a spiral direction over the declivities. At half past nine we arrived at the city of Sinhing, where we were shown a very indifferent place to sleep in, which we instantly rejected, and took possession of a large house that happened to be empty, in which we remained about half an hour, when we were conducted to a commodious, two storied building, which they told us had formerly been a college. The walls of this city are in bad repair; their height may be about 20 feet, and their breadth between 12 and 14 feet. There are no embrasures, and the loop-holes are at least six feet above the ramparts.

"*11th.*—At ten this morning we waited on the magistrate, and were offered 28 cash for two days' supply, which we refused on account of its inadequacy, we were then presented with 40 each, and immediately after left Sinhing, and proceeded N. to N. E., through a large plain of rice ground, which lay between sterile mountains, on which groves of pine and bamboo were scattered. After passing the abovementioned plain, the country assumed a rugged, hilly appearance, but the valleys were well cultivated, producing chiefly sweet potatoes and mountain rice. In the course of the day we crossed two wooden bridges, one of them nearly half a mile in length; and passed through three towns and several villages. At five in the afternoon, having walked 20 miles, we arrived at the town of Shake-cow, situated on the banks of a river which empties into the Si kiáng: here we saw many large junks taking in spars of various sizes.

"*12th.*—At eight this morning we set out from Shake-cow, and continued our progress to the N. E. on very indifferent roads, which were, in fact, nothing better than mere footways, the common mode of traveling hereabouts being by water. The country was beautifully diversified with plains, mountains, hills, and dales, all in general well cultivated, interspersed too with numerous hamlets and villas, in romantic situations; the gardens belonging to the latter appeared to be well stocked with roses, lilies, pinks, and various other ornamental flowers. At noon on halting at an eating-house to take some refreshment, we fell in with the Hainanese pugilist; the poor fellow was very glad to see us, and with perfect cordiality reminded us of his unfortunate experiment in his favorite science, and with much humor depicted his recollection of that occurrence. He informed us that he was on his way to Canton; and previous to parting, insisted on treating us to a cup of samshoo, and our acceptance of the compliment appeared to afford him much gratification."

The motley party of mariners, prisoners and pirates, had now arrived at its last stage. Chauking fú was the capital of the province for a long time, and still ranks next to Canton in importance; its position

near the confluence of three streams, and upon the banks of the West river, which brings all the traffic of Kwángsí going eastward past its port, combine to render it the dépôt for much of the trade of the western part of this province. Near the banks is a lofty building called Yueh-kiáng lau 閱江樓 erected to overlook the river, and announce the approach of official or other boats; the house itself is used as a lodging-place by officers passing up and down. On the north of the city is an extensive monastery of the Budhists called Páu-yueh tái 寶月臺; and on its east, near the outlet of a small lake, is an immense reservoir called Yoh-lung tau 躍龍竇, used to retain the water at high tides for purposes of irrigation. East of this city the channel is compressed between a range of hills called Ling-yáng hiáh 羚羊峽, and the rapidity of the current at this point proves a formidable obstacle to boats ascending the river. The stay of the party was too short at this, or any of the places passed through, to allow more than a passing glance; we are therefore informed of little else than their personal adventures.

"In the course of this day we passed through eight towns and villages, crossed three rivers and two bridges, and at five in the afternoon, after walking 25 miles, came to the city of Cháuking, a place of considerable importance and extent, it requiring exactly an hour and fifteen minutes to traverse the suburbs only, during which time we never stopped. We waited on the governor, but were obliged to remain for an hour before we were admitted to an audience, and the interval was a scene of unceasing annoyance, the multitude surrounding us *en masse*, pestering our patience with their importunate curiosity, and incommoding us with their intrusive pressure; yet the panoramic effect was ludicrous in the extreme, and we were, on our side, as well entertained in surveying their sallow oval fronts, as they peered with half-closed eyes, in astonished gaze upon our motley group. At half-past six in the evening we were conducted to a large unoccupied house, which had been, as we supposed, at one time a printing-office, for there lay a vast quantity of wooden blocks, piled up in heaps in the different apartments. In the evening, the governor sent a quantity of rice *congee*, to the valuable amount of one Spanish dollar, which we were given to understand was to be divided without distinction between the whole of our party; but this want of personal respect appeared by no means a matter for censure, nor could we hope to receive at the hands of every person in office, such kindness as we had experienced at Shihching.

"The city of Cháuking is very populous, and from the number of boats and vessels we saw on the river, must be a place of considerable trade. The walls were in good repair, about 30 feet thick and 35 high, built of brick and stone, but calculated, it would seem, for matchlocks and bows only, there being nothing but loop-holes in the parapet. There were also, as usual, one or two useless old guns in each gateway. At a distance of about three miles from this capital stand eight very lofty pagodas, erected in the most elevated situations, and about a quarter of a mile from each other: they can be seen a great way off in approaching from the westward. These edifices are usually met near large towns and cities, and we could somewhat calculate the proportionate size of each, by the number of pagodas in its vicinity. The houses of Cháuking are, as usual, built of brick, and mostly two stories high. The bazars appeared abundantly supplied with all kinds of provisions, such as meal, fish, fruit, and vegetables

"13*th*.—At one o'clock P. M. having received each 30 cash, we left Cháuking, embarking in three boats, and steered east about 45 miles. The river appeared pretty deep and broad for this distance, and the country each side was much diversified, being partly high uncultivated mountains, and partly fine level plains, producing wheat and barley in abundance. We passed several large towns and villages, also several boats laden with various sorts of goods, and apparently bound to the eastward."

From Cháuking, an easy sail carried the party to Sánshwui hien 三水縣, the western district of Kwángchau fú, whose chief town lies not far from the confluence of the Peh kiáng 北江 or North river with the West river. The mart of Sí-nán chin 西南鎮 or Sí-nán hü 西南墟 is the residence of a deputy of the district magistrate, and a town of some trade and manufactures; west of it on the river's bank is a stopping-place for the reception of officers coming to or from Canton, called Hing-tái 行臺 i. e. Traveling Terrace. Passing on down the river the traveler comes to Kin-lí hü 金利墟, Shin-ngán sz' 神安司, and other market-towns, till he arrives at Tá-tsung 大涌, the western part of Fuhshán, from whence a short journey along the river, passing by Hiá-káu 夏滘, Hwángchuh-kí 黃竹岐 (the scene of the sad tragedy of Dec. 6th 1847), and lastly Ta-tung-káu 大通滘, near the Fá Tí, he reaches Canton.

"14*th*.—At a little after daylight we left the boats, and about eight the same morning arrived at the city of Sánshwui, where we remained for the night in very indifferent quarters. Here we waited on the governor, and in the hall of audience, as it is called, observed a plan of the city painted upon the walls in tolerable neatness of execution. This city appears to be of great antiquity, one half of it at least, as we judged, being now in ruins, and the houses that remain standing in a very decayed state. The walls are in pretty good repair, about 20 feet high by 14 thick, with numerous embrasures and loop-holes for small arms and bows. Here we saw a large magazine for grain: it was a quadrangular building about 350 feet each way, lined on the outside with plank, and on the whole appeared well adapted for the intended purpose Such dépôts for corn, they now tell us, are common everywhere, yet except in this instance they have hitherto escaped our notice. In the course of this day we met several dignitaries traveling in handsome sedans made of bamboo, very light and extremely convenient; they were of various forms and sizes, and calculated for either hot or cold weather.

"15*th*.—At daylight this morning I observed one of the poor Cochinchinese dead in his prison cage, though still chained as before; his body was quite contracted and bent almost double. 'Happy unfortunate!' thought I; 'he is relieved, poor wretch, from all his sufferings, which must have been severe, both from his apprehension of an ignominious death, and his confined situation ever since our departure from Kiungshán; for I do not believe that either he or any of the others have been once allowed to quit their bamboo prisons from that period upon any occasion whatever.' At one o'clock, P. M., having each received 30 cash we embarked in boats, and continued our course to the eastward; the river is here pretty broad, and the country on each side, level and extremely well cultivated, producing wheat, rice, and barley. In the course of this day we passed many large rafts of pine-spars, likewise num-

bers of boats of various forms and sizes, going both up and down the river. At half-past five we passed Sinán chin, a town on the bank of the river, containing, they say, 150,000 inhabitants; and from the number of vessels we saw here loading, it must be a place of great trade and consequence. Most of the houses in Sinán are two stories high, with small balconies painted green, which give them a neat and cheerful appearance.

"16*th*.—We continued steering this day from E. to N. N. E. The country each side was low, level, and in a high state of cultivation, studded, as far as the eye could reach, with towns, villages, and hamlets. The boats and rafts of pine-spars became more numerous every mile we advanced: some of the latter were several hundred yards in length, and frequently extended nearly quite across the river. Many of these spars were large enough for the lower masts of a ship of a thousand tons burden. At eight this morning, we entered the city of Fuhshán, which is a place of astonishing magnitude and population, and is said to contain a million of inhabitants, and this number, is not, in my opinion, exaggerated. It took us exactly eight hours and a half to pass through it from west to east. The houses are built of brick, and mostly two stories high, having neat little balconies, which being often filled with flower-pots and evergreens, formed a pleasing *coup d'œil:* many of the houses were furnished with glass windows, and in many other respects bore a strong resemblance to European dwellings.

"The streets resounded with the clatter and noise of numerous artificers and mechanics; indeed, the general bustle and activity that prevails in Fuhshán clearly denote its being a city of very great trade and commercial importance. Here the river, for many miles, was covered with boats of various descriptions, only a passage in the middle just sufficient for two boats to go abreast being left open. At half-past four we passed its easternmost skirts or suburbs, and at five in the evening had the pleasure to descry the British flag waving proudly over the English factory at Canton. The pleasing sight diffused a general joy and satisfaction through the party; we now consoled ourselves with the hopes of some peace and rest, of which we stood much in need, for latterly most of us had endured great pain and inconvenience from our limbs becoming stiff and sore.

"At a little before six we landed abreast of the French hong, and waited on Mr. Drummond, the chief supercargo of the East India Company, to report our arrival and loss of the vessel, and such circumstances of our unfortunate expedition as it was necessary he should be informed of. As for myself, I preferred living with my friend Mr. Berry, who had the goodness to offer me a room in his house, where every comfort of life was most generously provided.

"Since our departure from Mwán chau, it may be mentioned, by way of recapitulation, *that we passed through two hundred and fifty-six towns and villages, and twenty walled cities.*

"Canton, February 17th, 1820."

The journey of 32 days from Sü-wan hien to Canton described in the foregoing itinerary was taken through a very fertile and populous region, and the treatment received by the crew of the Friendship from the hands of officers and people during the route is creditable to their humanity. The crews of the Bee, captain Warden, lost in 1832; of the Sunda in 1839; and of other ships on this coast, including that of the war steamer Madagascar lost in time of hostilities, received kind treatment, and if they had enjoyed as good means of communication as were possessed in this case, their intercourse would probably have been equally frank.

ART. II. *Notice of the Chí-shing Pien Nien-shí Ki, or Annals and Genealogy of the Most Holy Sage, with a translation of the Preface of the editor K'ung Cháu-hwán, a member of the Confucian family.*

THE notices of Confucius, given in former volumes of the Repository,* may have created in the minds of others, as they have in our own, a strong desire to become more intimately acquainted with the history, the principles, and the actions of that *man*, who has been placed on a parity with heaven, who with heaven and earth forms a trinity, and to whom, as *God*, the emperor of China, with all his ministers and all the magistrates of this people, pay divine homage. For the study of the life and times of this deified mortal, we know of no work that affords us so good an introduction as this one. The whole title is *Chí-shing Pien Nien-shí Ki*, 至聖編年世紀, "Annals and Genealogy of the most Holy Sage," 12 vols., small octavo. It was first published about a century ago, in the early part of the reign of the emperor Kienlung. The editor, K'ung Cháu-hwán 孔昭煥, was a descendant of the sage in the seventy-first generation, and bore the hereditary title of Grand Duke. Its authors were Messrs. Lí Sungting 李松亭 and Hwáng Hiáufung 黃曉峯, both men of talents and erudition. Each of these individuals prepared a preface, in which they have given us, in detail, an account of the means they enjoyed and their advantages for performing their task; and they have doubtless brought together, in their Annals, all the important facts that bear on the subject. The editor makes honorable mention of the authors in his Preface, which we here introduce.

Preface to the Annals by K'ung Cháuhwán.

"To adore heaven and reverence his ancestors is man's chief end: hence every one, from the son of heaven to the common people, must be careful always to observe this, and unceasingly offer the appropriate sacrifices; especially must this be done by us whose Ancestor and Heaven are one.

"Endowed by heaven with virtue and holiness, from his birth he received the doctrines of the ancient sages, and transmitted them to the ten thousand generations of those who were to follow him; so that emperors, kings, ministers, magistrates, scholars, and people, by employing these doctrines in the government of the empire, can govern it perfectly; by employing them in the regulation of families, can regulate them completely; and by employing them in the cultivation of personal virtue, can carry it to perfection.

* Notices of Confucius are to be found in the former volumes of the Repository: see Vol I pp 262, 438, 502; Vol III p 99; Vol VI p 445; Vol X pp 614,646; and Vol XI p 411.

"Accordingly, from the glorious Hán dynasty downwards, the emperors and kings have never ceased to increase their reverence and homage: some have offered to him the highest sacrifices, and granted hereditary titles to his descendants; some have established schools, and appointed officers for the instruction of his family; some have gathered its members, and entertained them with feasts; others of the emperors have condescended to come in person to our villa; and others have prepared ceremonial utensils to adorn the tomb and the temples of our ancestor. As to posthumous titles, royal robes and diadems, armorial ensigns, music and dances, sceptres and embroidered vestments, &c., the more remote the period, the more abundant these; so that now, in the present dynasty, the imperial ordinances, decreed for the purpose of paying reverence and homage to our ancestor, far exceed those of all former dynasties, and are such as never existed in all antiquity. The high ministers of state and the men of distinguished learning, who have done him reverence and homage, have likewise become more and more numerous in each succeeding generation.

"One of the sage's own pupils, Tsái Yü, used to say, The excellent qualities (the talents and vritues) of his master far exceeded those of the ancient sovereigns Yáu and Shun. Another of his disciples, Tsz' Kung, used to remark, Of human beings born, there never was his like. Yújoh also used to say, His master surpassed all of his kind, and was the chiefest of his race. After the death of our ancestor, this disciple Yújoh collected the "Conversations" of his master regarding the kingdoms of Lú and Tsí, and also his "Family Sayings." Another disciple, the philosopher Tsang, compiled (or wrote from what his master had taught him) the "Treatise on Filial Duty" and the "Superior Lessons."

"By recording his sayings in this way, his disciples manifested their profound reverence for their master. After this Tsz'sz', of the third generation of our ancestors, compiled [in like manner] the "Due Medium." Tsz' Yü, of the ninth generation, compiled the "Confucian Assemblies." Tsz' Kwoh of the eleventh generation, wrote a commentary on the "Dialogues" of the sage, and also "Memoirs on the Book of Records," and on the "Treatise about Filial Duty." Wankü, of the twentieth generation, wrote five and twenty books [on various subjects]. Chungtáh, of the thirty-second generation, compiled and edited the work called "The True Meaning of the Five Classics."

"Besides these, our ancestor Tingkwáng wrote the "Genealogy of the Civic King," "Miscellaneous Records of our Eastern House," "Important Selections from the Confucian Hall," "Confucian Annals," "True Record of the Sage," &c. These works have all been prepared by us, his descendants, in order to pay reverence and homage to our holy ancestor, and to reveal and make manifest the great doctrines which he taught.

"Since the time when Ngái, the duke of Lú, wrote his "Eulogy," in praise of the sage, and Lungmun edited his "History," a part of the Records of Illustrious Families, all the philosophers and authors, who have risen in successive generations, have done him reverence, and very many have

written commentaries on, and edited his works. Among this great number of editors and authors, there must have been a diversity in the traditions and reports which they obtained in their researches, and consequently a diversity in their records. Each, entertaining his own views and opinions, it were to be expected that there would be some, who, by yielding too easily to false reports, would misrepresent or malign his character. From all such our holy ancestor could receive no harm. Even while the sage was alive, an instance of this malignity occurred in the person of one Shuh-siuen Wú-shuh; but Twán-muh, a disciple of our ancestor, deemed him unworthy of notice, confident that his hatred would recoil upon himself and prove his utter ruin. How much more hopeless is the case of those maligners who have risen up in later times. The more modern commentators and authors who have made our ancestor the subject of their discourse, are very numerous; but having exhibited a great diversity of sentiment and method in this writing, they need not here be brought into notice, nor their works enumerated in detail.

"Suffice it to say, the Genealogy of our family, written by Sz'má Tsien, that by Wángsuh, and that by Hung Hingtsú, all closed with the sage, and contained no notices of the generations that came after him. The Memoir written by Hwáng Kungchí brought down the history to the forty-second generation. A supplementary work, giving the Genealogies of K'inehli, continued them on to the forty-ninth generation. The Memoirs of his disciples contained in the Historical Records, and the list of pupils given by Ching Yuen, are limited to those who attended on the instructions of the sage, and do not embrace notices of any others.

In the work called The Annals and Genealogy of the Most Holy Sage, extending from his birth to his death, and from one generation to another, even till the present time, everything is duly recorded. There is no other work like it. In this are contained also notices of all his disciples. Its authors were Messrs. Lí and Hwáng. The first was also called Chioh, and styled Sungting, a native of Wú-liú in Kiáng-tsú. Having been an assistant editor in preparing a large collection of books, maps, and drawings, both ancient and modern, and having extensively read works on history, he was well fitted for this task. The second was otherwise called Ching, and styled Hiáufung. He was a fellow-student of Lí's, from his youth devoted to books, and was early distinguished for his learning. Both occupied many tens of years in diligent research, examined tens of thousands of volumes, and accomplished their task with indefatigable and long continued zeal and efforts, sparing neither time nor strength.

"It was in a certain year, denoted *yin-suh* in the cycle of sixty, while my father was yet alive, that these gentlemen, Messrs. Lí and Hwáng, sent him several volumes of their new work, to prepare for it a preface. On the perusal thereof he was exceedingly delighted with the work, and wished to have it published, but in consequence of its being unfinished, this was not done. Six years afterwards, one of the gentlemen, Mr. Lí, brought me a complete copy at K'iuchli. On looking it over, I was exceedingly taken with it;

and though but a youth, and fearful lest I might not be able to perform my task, yet I dared not leave unessayed the work which my father wished to accomplish. And not I alone was pleased; but of the descendants of the sage there was not one in our whole family, who after having seen the work, did not leap for joy, and desire that it might be completed and published. Nor do our own family, the descendants of the sage, alone desire the completion of this work; I know that all the men in the empire, who have read the writings of the most holy Sage, will, on beholding this new work, inexpressibly rejoice. And why? Because in all the empire there is not one who does not reverence the most holy Sage. For from remote antiquity to the present time, although the emperors and kings in offering their praises and homage, and the scholars and common people in expressing their profound adoration, have paid homage to the most holy Sage in a diversity of ways, yet they have all done it with one heart. How then can it be said that the homage and adoration paid by authors proceeds from a heart differing from that of all other people in the empire?

Tsz'kung of old said, It were as impossible to equal my master, as it is to scale the heavens with a ladder. In the Due Medium it is said, The doctrines of the sage, in sublimity tower aloft to the heavens. Among the expressions of praise and reverence, uttered by men of more modern times, are these, "He is equal to heaven" (on parity with heaven); "He is triune with heaven" (i. e. heaven, earth, and Confucius form a trinity); "He is the same as heaven;" thus, according to these expressions, our holy ancestor was Heaven. Hence I said, "He and heaven are one;" and "To reverence our ancestor is to adore heaven." If, then, in all the empire, there be none who do not reverence their own ancestors and adore heaven: how much more should this be done by us who are the descendants of the sage! Thus far is my preface."

The Confucian editor, in the foregoing preface, has claimed for his great ancestor, honors supreme and divine;—with what justice need not be said to a Christian reader, for our present purpose is only to note what are the views entertained, and actions exhibited, by the Chinese. The editor is very explicit in his statements, laying it down as a fundamental principle—one to which the whole Confucian school, nay, all China will heartily subscribe—that *it is man's chief end to adore heaven and reverence his ancestors.* It has been remarked, as a religious dogma of the Chinese, that "like must worship like." How far practice accords with this theory we are not able to say. By law and immemorial usage, the "son of heaven," the emperor, must worship heaven; the same honor and the same reverence which he pays to heaven he must pay to his ancestors. More than this is required: according to the Ritual adopted by the monarchs of the ruling dynasty, heaven, earth, and ancestors, are placed on a parity, as those to whom equal and the highest religious worship are due. Our editor

Kúng Cháuhwán adopts this as a general principle; and then, assuming that his great ancestor, Confucius, *yu t'ien wei yih* 與天爲一, "is one with heaven," claims for him the highest religious worship; placing the sage on an equality with Heaven and Earth, he claims and urges, in behalf of the deified man, the same reverence and homage that the monarchs pay to heaven and earth.

Every member of the Confucian school—and we ought to say, perhaps, every child in China,—excepting the few whose parents have embraced Christianity, is taught to worship his *own* ancestors. "Like must worship like." But to the deified philosopher, not only must all his descendants pay religious worship; but this must also be done—and is done — by the emperor, his ministers, and all his deputies. In every one of the 1500 districts in the empire, there is a temple dedicated to Confucius, in each of which in spring and autumn, the local magistrates must offer prayers and sacrifices, such as are offered to heaven and earth. On these occasions, we have seen a bullock, with goats, pigs, &c., &c., duly prepared, laid before the altars; the magistrates then, with great formality, performed their devotions, kneeling, bowing, and rehearsing their prayers; these ended, they retired, and "the great sacrifices," the bullock, &c., were removed and cut to pieces and distributed for the benefit of those who live in or about the temple. Thus annually, on these two state occasions, the "shepherds of the people" go forth and lead on the devotions; and in their official capacities, offer to a deified mortal that worship which is due only to Jehovah. They honor the man, not as mere man, but they honor him as a god; as they honor Heaven, so they honor Confucius —worshiping them both as divine beings.

Throughout all this land, the members of every clan and of every family, so far as they are able, perform in a similar manner their devotions, offering at the tombs and in the temples of their ancestors religious worship. *Like must worship like.* No matter how poor, all must perform this divine service; in the language of our Confucian editor, "every one, from the son of heaven to the common people, must be careful always to observe this, and unceasingly [offer to their deified ancestors] the appropriate sacrifices."

One fact more must be noticed here. Children are trained up in China to worship this deified mortal. It is not merely his manes, or the dust of his mortal body that they worship, nor is it merely his ghost or his spirit; but it is *Confucius himself*, as they fancy, that person who once lived and taught and wrote, and who is now elevated *pei tien* 配天 "to pair with heaven;" it is that deified mortal the

children are here trained up to reverence and adore. When they repair to school to study the writings of the sage, they are there required to pay him religious homage. Men may call it what they please—*sage-worship*, *hero-worship*, *demonolatry*, *pneumatolatry*, or aught else; the thing itself remains. That thing is the *offering of religious homage* to a deified mortal, which we believe to be IDOLATRY, than which no sin can be more heinous in the sight of a jealous God, and in China none is more common, more universal.

This is Confucianism; and in thus elevating men to the rank of gods, and worshiping them as gods—even as they worship heaven, their *Shángti*, their high ruler—the literati of China and all the people glory. The emperors, it is true, have tried to monopolize the worship of heaven, and have declared it treason for the people to perform this high service. Still they sometimes do it; and, like their rulers, pray to heaven and to earth. And they glory in this. They glory in multiplying their prayers and their sacrifices, and in their encroachment on the imperial prerogative.

In this they do not, indeed, differ very greatly from other idolatrous nations, for it is characteristic of human nature, when it has placed other gods before the True One, first to deify his works in the firmament above, and the earth beneath; and then, falling a step lower, to impersonate its own lusts and appetites in setting up for gods men and women of like passions with itself, whom it trusts to and petitions for favors; but the Chinese exhibit their idolatry divested of all the imaginative, artistic, and poetical, embellishments which rendered it so bewitching to the minds and senses of the old Greeks, Egyptians, and other pagan nations of the West, and reduced to the cold formality, heartless observances, and jejune nonsense, well befitting such vacuities. If it had not been for the natural feeling infused into the public faith by the ancestral worship, we sometimes think the Chinese character and nation would long ago have sunk to a level with the savages of Siberia; if it had not been for the consonance of the teachings of the school of Confucius, with this powerful impulse of human nature, we dare say his name would never have been exalted in the Chinese pantheon to an equality with heaven. For investigating this influence in connection with his writings, the work here briefly noticed is well adapted.

Art. III *Memoir of the Rev. David Abeel, D. D., late missionary to China. By his nephew, Rev. G. R. Williamson. New York, R. Carter,* 1845. *Pp.* 315.

The best records of a good man's life are not usually written in his memoir, nor the list of his worthy acts recited in his epitaph; the former are oftenest inscribed in the cherished recollections of his friends, and the latter made known most satisfactorily by those who rise up and call him blessed for the good deeds or kind feeling they knew of him. To such persons a biography can not be too minute, for they love to dwell upon every trait of character, hear of every act performed, and learn all the particulars of one whom they would gladly live with over again; while to those who read the pages with no such halo cast around them, they frequently appear rather dry and uninstructive. It is no easy art, therefore, to write a good biography, even if the subject be worthy of one: for the first class of readers prefer the minuter traits of the character and the private actions of their friend to be depicted in all the warmth and vividness of their own pleasing associations; while these possess less interest to general readers who look for notices, facts, or descriptions of men, characters, or scenes, that will repay them for perusal. The peculiar department of the biographer is not unlike that of the portrait painter, and his performance pleases most when it depicts the lineaments of the mind of his subject most accurately, and leads every reader who knew the original to say, "That is a good portraiture of the man; we almost see him living before us."

Amidst the scores of biographies which yearly issue from the press, few come up to the highest style of such works, and among them we think the present volume must be reckoned, for it makes us but partially acquainted with the mind and heart of Dr. Abeel, nor contains much information respecting the varied scenes of labor where he spent most of his days. In a Prefatory Note, Mr. Williamson tells us that his labors were confined chiefly to arranging the Journal, Diary, and Correspondence of his uncle, and that he could not collect his letters spread over most parts of the globe, nor did he know "those little facts and incidents of life which often develop the character in its most delightful aspects, and which can only be known by constant personal intercourse." In this case, therefore, we think it would have been desirable to have waited until he could collect part of his

correspondence, and supplied his lack of acquaintance with the "little facts and incidents" from the knowledge of Dr. Abeel's associates. We are not complaining because he did not know these things, but the memoir would have been far more valuable if he had collected them as far as he could do, and inserted some portions of a correspondence which was so widely scattered, and which we doubt not would have been cheerfully contributed for the purpose. Yet however much we should have rejoiced at seeing a full delineation of Dr. Abeel's heart and intellect—his whole inner man—and an account of his services in the cause of missions, a brief notice of the leading events in his life is all that we can give in the limits of an article.

David Abeel was born June 12th, 1804, in the city of New Brunswick, New Jersey. His family was originally from Amsterdam, Holland, and its members are now widely scattered over the Union. His father was an officer in the navy during the Revolution, and was so distinguished for his bravery in several actions as to receive the special thanks of Congress. His mother, Jane Hassert, was a lady "possessed of deep piety, great benevolence of character, and gentleness of spirit." Their son was in his youth, "characterized by great vivacity of spirit, a depth of generous feeling, a high sense of worldly honor, and a remarkable devotion to friends and friendships." At the age of fifteen, he sought admission into the Military Academy at West Point, but withdrew his application on account of the large number who had previously applied, and turned his attention to the study of medicine for about a year.

At this time, when about seventeen years of age, his attention was seriously arrested by religious truth. In those hours of anxious inquiry, he resorted for instruction to the venerable Dr. Livingston, and after a long season of distress and darkness, hope dawned upon his soul; and those traits of Christian character began to be developed which marked his whole subsequent life. He took a high position in regard to duty and self-consecration to God and the welfare of man, which he well maintained to the end; and after due consideration devoted himself to the work of the ministry. Accordingly, in 1823 he entered the Theological Seminary at New Brunswick, and completed his course there in April, 1826. On the 20th of the same month he was licensed to preach, and during the next month, received his commission as a pastor in Athens, Greene Co., New York, where he continued two years and a half, laboring in season and out of season, with considerable success.

One extract given from a journal kept during this period refers to

the case of an old man nearly seventy years of age, who had given up all hope of eternal happiness, and who fully believed and expected to experience the bitter pangs of eternal death, but who was utterly insensible to the dreadful prospect, and would make no effort to escape the consequences of his sin. This man's remarks greatly affected Mr. Abeel, and we have heard him relate the conversation with a vividness and particularity, corresponding to the impression it was calculated to produce—a far greater one than his own record at the time would indicate. Other extracts are given by his biographer, showing how abundant were his labors in preaching, visiting, and praying with the people of his flock, so great that we are not surprised to learn, that at the conclusion of the first two years, he was obliged to leave them, and seek health and relief for body and mind in a change of air and scene.

In Nov. 1828, he sailed for St. John's, one of the Danish West Indian islands, to recruit his energies, and with the expectation of preaching as he found opportunity. The inhabitants had had no regular preaching for thirty-six years, but the government prohibited him exercising his spiritual calling, and after holding services for two months he was forbid to continue the meetings, though his hearers were more anxious than ever to hear him. He therefore returned to New York in Aug. 1829, and soon after a proposition was made to him to go to China as chaplain to the seamen frequenting the port of Canton, under the patronage of the American Seamen's Friend Society, with the understanding that he was to leave their service in a year to enter that of the American Board for the purpose of exploring the islands and countries in Eastern Asia, to ascertain the best positions for establishing missionary stations. Less than a month was allowed him to decide on the proposition and prepare for the voyage, but this, in his state of mind and previous consideration of the subject of missions in relation to personal service, was quite long enough, and he was soon ready. He sailed for Canton, Oct. 14th, 1829, in the ship Roman, in company with Rev. E. C. Bridgman and others, and reached his field of labor Feb. 25th, 1830, where he and his associate were cordially welcomed by Dr. Morrison; they were the first fellow-laborers in the cause of missions in China he had seen since Dr. Milne's departure in 1814. The impressions made upon Mr. Abeel on landing are such as often arise to the reflective mind under such circumstances.

"Pitiable, miserable beings! I can scarcely reconcile the idea to my mind that the persons whom I daily see are the pagans of whom I have thought and read and heard so much, and for whom I have joined God's people in so

many petitions. Bone of our bone and flesh of our flesh, with features, actions, intellect, feelings, like our own—so similar that they remind me of Christian friends whom they resemble—and yet in gross darkness; having no God, and without a knowledge of the blessed Redeemer, though under the same necessity of knowledge with Christians; bound to the same eternal destiny, with no other season of preparation than the present; withering under the same infirmities, and daily dropping into the grave: my heart melts with tenderness at the thought of them."

Such feelings towards the Chinese led him to devote his powers entirely to his chaplaincy, and though the novelty of the undertaking led some shipmasters to look upon it as a useless work to preach to sailors, there were many encouragements, and when he closed his term of service in December, 1830, he felt the attempt had not been wholly in vain. Some years afterward he had a gratifying reward of his faithfulness in the declaration made by a sailor at a public meeting in the United States that he was recalled to a sense of sin while at Whampoa, and led to reform from hearing the pointed admonitions of Mr. Abeel. Such tokens of the Divine approbation were his highest pleasures, and to obtain them, his supreme desire.

A free passage having been offered him to Angier by Capt. Drummond of the H. C. S. Castle Huntly, he sailed for Java, from whence he intended to proceed on his tour of exploration. His services as chaplain on board this fine ship were favored by "the advice, the coöperation, and the prayers of the commander," and a part of every day was spent among the crew. He reached Batavia from Angier, Jan. 20th, 1831, and found a home in the family of Rev. Mr. Medhurst, who also greatly aided him in his inquiries into the spiritual condition and wants of the Chinese and Malays. They took short excursions into the country, as well as made constant visits to the bazaars of the town itself, everywhere ascertaining the deplorable bigotry, ignorance, and wickedness of the natives, all which were so many strong arguments in Mr. Abeel's mind for greater efforts in their behalf. Much of his time was spent in studying the Amoy dialect of the Chinese language, without a knowledge of which he could not expect to exert a lasting influence over the colonists who resort to the Archipelago, most of whom come from Fuhkien.

He proceeded from Java to Singapore in June, 1831, where he found the Rev. Jacob Tomlin about proceeding to Siam to rejoin Mr. Gutzlaff, and immediately determined to accompany him in an Arab vessel soon to sail; they reached Bangkok, July 2d, and found that Mr. G. had left for China. They labored with much encouragement, both among the Chinese and Siamese until January, 1832, when

ill health and other considerations compelled them both to leave the country. During their residence, they distributed tracts and medicines to a large extent, and met with little or no opposition from either ruler, priest or people. The Portuguese consul in Siam at that time, Sr. Carlos de Silveira, though a Romanist, exerted a powerful influence with the government in favor of the mission until his departure in 1834, and declared his determination to uphold these efforts to diffuse Christianity with all the powers at his command; this decided stand at that early day had much to do with even the existence of the mission, and consequently with its subsequent encouraging growth. How much the favor with which the efforts to disseminate Christianity in that country have been regarded by its rulers, may be owing to Mr. Abeel's personal labors, can not be said, for no appropriation of work and rewards can be made; but the opinion of Dr. Anderson given on page 288, that the impression he made was singularly happy, is very just. "It was hard even for prejudiced and bigoted pagans to resist the impression, notwithstanding his imperfect use of their language, that his aim was to do them good; and the grace of God had taught him that the secret of missionary success is in preaching Christ."

On returning to the Straits, Mr. Abeel resumed his labors as his strength and health were restored, recruiting his energies by a trip to Malacca in February. Feeling the necessity of reöccupying the station at Bangkok until some assistance should arrive, he returned there in May, and felt himself amply rewarded by the encouragement he met with in affording relief to the diseased, and instruction to the ignorant. He had access to the leading men of the nation, one of whom, Prince Chow Fah, made an engagement to receive his instruction in English every other day, and to furnish him with a teacher in Siamese the alternate day. This nobleman has since become better known for his enterprizing efforts to benefit and elevate his people in Western arts and knowledge, but he is still halting between idolatry and Christianity. After prosecuting these labors for nearly six months, Mr. Abeel felt they must be suspended, or he be laid in the grave, and he accordingly made arrangements for committing the care of the few persons who regularly attended Christian services to a native until some missionary arrived. His words in view of separation express the feelings of his heart:—

"*Oct. 14th.* Since the commencement of our Sabbath service, I have not seen such thoughtful attention as was apparent towards the close of this morning's exhortation. The Spirit of the living Savior

was doubtless with us, and the hearts of many, I sincerely believe, felt his sacred presence. Again the sadness of separation came over my spirit, and again I commended this little band to the Shepherd and Bishop of souls. The more we labor with the heathen, the more we see the necessity of laboring with our own hearts. It is difficult to say which is the most painful, to toil on with no encouragement, or to leave unaccomplished the most encouraging labors. To labor with persevering patience, expectation, and prayers, is not sufficient, at least for the comfort of the instrument; he must learn to have his spirit so attuned that the animating strain, 'I can do all things through Christ which strengtheneth me,' may allow of the interlude, 'Not my will, but Thine be done.'"

A short account of the position and prospects of the mission at Siam at this time is given by Mr. Abeel himself in Vol. I. of the Repository, page 466, to which we refer. On his return to Singapore in November, he was immediately called upon to assist and supply the place of the Rev. Mr. Burn, the chaplain, who was then ill, and who died Jan. 17th, 1833; and finding that the exertion did not tax his powers too much he continued his ministrations, preaching twice on the Sabbath and once a week, besides attending to the study of the Chinese and Malay languages, and distributing books to those speaking them. Some of his communications during this period are given in the Memoir for the purpose of showing his growth in grace, his increasing acquaintance with his own heart, and his strengthening purpose to do all he could to "be the instrument of placing one of the many crowns upon the brow of his glorified Redeemer Christ." Possessing such a spirit (for the desire for it evidently showed the possession), we are prepared to learn that his preaching after the death of Mr. Burn was blessed to the conversion of several persons in Singapore. He occupied the pulpit there for five months, when a recurrence of the same symptoms of mental and bodily weakness, resulting from chronic dyspepsia, compelled him to seek another change of air and scene. One extract from his diary made during this period contains a train of thought well fitted to encourage the minister of Christ when laboring without seeing any success.

"Have enjoyed some impression of my relation to the Savior, and dependence upon him as a co-worker, 'a star in his right hand.' With what encouraging perseverance we can preach, when we remember what we are, *instruments in Christ's hand*—what our object is, *His glory*—how that object can be promoted, *by His power*—who is principally concerned in its promotion, *Himself*—what he has promised in regard to our labors, 'My word shall not

return unto me void,'—and in what light God in mercy regards us, if faithful, 'We are unto God a sweet savor of Christ, in them that are saved and in them *that perish.*' Such views compose and sustain the mind, when our work appears to be hindered by those events which are beyond our control. With such things our instrumentality has nothing to do, and in regard to them we have nothing to say or think. Whatever may be effected through effort or prayer, it is our duty to attempt; but when our vigorous efforts and most importunate prayers are unsuccessful, it would be sinful to despond or imagine we may not be acceptable, though Israel be not gathered, as though every purpose of Infinity was found to square with our views and wishes."

Feeling that his mission was to all, Mr. Abeel published an address while in the East, entitled To the Bachelors of India, By a Bachelor, in which he endeavored, with his accustomed earnestness and plainness to show the dreadful consequences both in time and eternity, of the illicit connections so common between foreigners and the native females; reviewing the arguments put forward in their favor, and showing their weakness and sinfulness, concluding his remarks by urging every one implicated in such habits, immediately to abandon the degrading connection. We have room for only one extract, showing the general character of the pamphlet.

"We know the assimilation of mind to the objects of its daily contemplation, and especially when these objects are regarded with the least complacency. When passion gains a triumphant ascendancy over the dictates of reason, the influence of refinement, the restraints of relationship, and the voice of conscience; farewell to all that ennobles and moralizes the soul. Its effects are well described by an approved writer: 'However it be accounted for, the criminal commerce of the sexes corrupts and depraves the mind and moral character, more than any single species of vice whatever. That ready perception of guilt, that prompt and decisive resolution against it which constitutes a virtuous character, is seldom found in persons addicted to these indulgences. They prepare an easy admission for every sin that seeks it. They are in low life, usually the first stage in men's progress to the most desperate villanies; and in high life, to that lamentable dissoluteness of principle, which manifests itself in a profligacy of public conduct, and a contempt of the obligations of religion. To this must be added the putrefactive influence of impurity itself; which as a pestilence through the body, diffuses mortification and rottenness throughout the soul, and converts it into a mere *mass of death and corruption.*' That this is true, who can deny. If not, whence that aversion to mingling with virtuous society? Whence that dread of confronting respectable and refined females? Whence that fatal abandonment of all the restraints of education and conscience? How many have landed on these shores, with principles of honor and purity, which spurned the thought of such a base and immoral alliance. How soon, alas! have these very persons become familiarized with every cause of previous disgust, and

so completely infatuated and lost to virtue, as to smile at the delicacy of the conscientious new-comer, and even condemn his *ultra* scrupulosity. But this is not all. The grangrene has infected the whole soul, and everything that can arrest its progress is carefully avoided. The very crime becomes an argument for a separation from every scene and object designed to benefit the heart. Some, who once appeared to the world to run well in the Christian race, have halted in their course. Others whose consciences were formerly faithful to their charge, have dismissed their *groundless fears.* Many who were once regular in their attendance upon public worship, are seldom seen where their peace might be disturbed. The society of the good becomes irksome, and is gradually and at last totally avoided. Retirement is supportable only when the mind is diverted from acting upon itself. The companionship of those who are living the same life furnishes a draft the most lethean, for the time, and as might be expected is frequently sought. Oh! it is a downward course, and the heart of many a fond parent would bleed, if they could follow the object of their hopes and prayers to this demoralizing region. Though they may have sighed at the cause of the evil, they little suspect its deplorable influence upon the heart and life."

He left Singapore May 25th, 1833, in the ship Cambridge (the same vessel, then called the Chesapeake, that was afterwards purchased by the Chinese), and reached England Oct. 21st, with health much strengthened by the voyage, and mind refreshed by the rest of shipboard. One of his fellow-passengers, Mr. Loch, since deceased at Singapore, was led to examine his hopes for heaven by the remarks and conduct of Mr. Abeel, and ever afterwards showed by his life the reality of the change in his soul. On arriving in London, Mr. A. found a home in the family of Rev. Dr. A. Reed of Hackney, through whose kindness he became acquainted with a large number of Christian friends, among whom he endeavored to diffuse more information and excite a greater zeal for missions. By the advice of the Committee of the Society in America, he visited the Continent for the same purpose, and especially Holland, where he hoped to form some kind of connection with the churches to coöperate with the Reformed Dutch Church in America in regard to foreign missions in the Archipelago, but his efforts did not result to his satisfaction. While in England he made an address at the anniversary of the Bible Society, in which he gave some notices of his life in Asia. In this speech, under the similitude of a companion, he spoke of the Bible, how it had gone before him and prepared the way for his reception, how it went with him to guide, to cheer, to reprove, and to strengthen him in his labors at home and abroad, and how he thought this companion would be willing to accompany others too if they would take him The allegory was well sustained, and gave much pleasure.

The pleasures of these trips were increased by meeting Mr. C. W. King in England, with whom he had passed many agreeable hours in China, and with whom he now visited many places and persons. In September, 1834, Mr. Abeel reached New York, and enjoyed the happiness of a reunion with his friends, all thankful too, that his health had been improved since leaving Singapore.

He remained in the United States upwards of four years, during which time he exerted a greater influence in behalf of missions in this part of the world, and diffused more information respecting them in the United States than had before been done by any individual. In 1834, he published a duodecimo volume of 378 pages in furtherance of the same object, called "Journal of a Residence in China and the Neighboring Countries," which contained the outlines of his labors during his absence of five years, and notices of the populous regions of Chin-India, through which the triumphs of the Gospel were yet to be extended. The work was reprinted in England, and reached a second edition in 1836; it served to embody the principal facts he wished to communicate on the subject, and was found eminently useful as an accompaniment to his addresses. It has since been superseded by more complete works, and is now mainly interesting for the spirit of religious feeling which glows on every page, and which compels the reader to regard the spiritual interests of the nations it describes as of paramount importance. Just before his departure from New York in 1838, he published another small volume, called The Missionary Convention at Jerusalem, in which the leading objections urged against foreign missions are answered, and the chief arguments in their favor are brought forward, by various persons of different nations and professions supposed to be present at a General Convention on Mt. Zion. No one was better fitted for showing the unsoundness of every reason that can be urged for not fulfilling the Savior's last command, than its author, and the *candid inquirer* will find his doubts dispelled by a perusal of its pages. A volume of sermons on the subject of missions was contemplated by him, but only two or three detached ones were printed. From one of these, entitled The Missionary Fortified against Trials, preached Nov. 23d, 1834, to a company about leaving for Africa, we extract a few sentences.

"I know of no life more desirable than that of a devoted missionary. Take from him the world, with all its fascinations and cares, and you have deprived him of nothing, you have done him a favor, you have placed him in a condition somewhat similar to that of the glorified spirits. Just so far as every thing earthly is removed from his heart, so far is the channel of his warm

affections to God cleared of its obstructions, and widened and deepened, while the tide of his love flows freely forth, and the river of God's pleasure rolls back, in its fullness, on his delighted soul.

"Fix your eye upon that gracious Redeemer, and never turn it away. Remember you go on his errand; he has sent you. Animating truth! the enterprise is not ours. Let those who denominate a world's conversion a wild scheme, remember who devised it. Let those who look upon missionaries as enthusiasts, reflect whose command has made them such. Let those who believe the nations can never be evangelized, consider whose power and veracity their incredulity sets at defiance. While Jesus has died to redeem the world—while the sceptre of the universe, and the throne of all hearts are in his hands—while the angels are his servants, and the devils are beneath his feet—while all power in heaven and earth are his, and his for this express purpose—'for he must reign until all enemies are put under his feet'—then who has the privilege of prosecuting his work with assurance and delight, if the missionary of Christ have not?"

During the period of his sojourn in America, he twice made arrangements for sailing, but a sudden access of sickness prevented, and he was obliged to remain longer to recruit; on one occasion going to St. Thomas in the West Indies, and on another to Charleston, S. C. Even when he finally left his friends, it was against the advice of his physicians. He sailed Oct. 17th, 1838, in the ship Morrison, in company with Rev. S. R. Brown and Mr. B. P. Keasberry and their wives, a free passage being given the whole company by her owners, Messrs. Olyphant & Co.; this was also done when he first sailed; they reached Macao, Feb. 20th, 1839. Soon after his arrival in Canton, he was seized with one of those attacks of extreme prostration and violent action of the heart, to which he had long been subject. On this occasion he observed to a Christian brother, "That the certain knowledge that in fifteen minutes he should pass into eternity would not agitate him in the least." To one unacquainted with the character of Mr. Abeel, such an assertion might seem presumptuous. But no self-confidence, no inconsiderateness, mingled with his feelings. He had long lived with the eternal world in immediate prospect, and shaped his course in this in reference to it. He knew in whom he had believed, and everything concerning his exit from this life of labor and self denial in the service of Christ, to that of reward and full fruition in the future, had been committed to Him who doeth all things well.

During the next two years, most of which he spent at Macao in comparative health he was enabled to attend to the Fuhkien dialect of the Chinese language with more regularity than at any previous time, while

awaiting the result of the war with England. The Memoir contains many pages of extracts from his journal kept during the war, the progress of which he watched with great attention, believing that it was to be the means in the hands of God for opening China. He thus speaks of his health and studies under date of Nov. 20th, 1839.

"O how time flies! Summer gone, autumn gone, the greater part, and probably by far the best part of life gone. Greatly blessed in health; all would be well, morally and physically, were it not for the heart. Its thumping, and aching, and sinning, will soon be over, which ought to satisfy me. Lately I have been able to sympathize more with the feelings I have heard you express. The farther I advance in the language, the more desirous do I become to live that I may employ it. And yet when I think of Morrison, and Stevens, and others, who with all their qualifications were called away in the midst of life, I perceive that the Lord's work does not require such a tool as I am. Well, his perfect will be done. Heaven is full of attractions. Jesus is there. Our Father is there. What is not there which the sanctified soul desires?"

In April, 1841, he made a trip to Singapore, where he remained until October, supplying the vacant pulpit at the request of the residents, greatly to their satisfaction. In October, according to a plan spoken of before he left America, he visited the mission stations at Sambas and Pontianak in Borneo, in company with Rev. Mr. McBryde, and returned to Singapore in December. The change in the missions in Siam and the Archipelago during the five years he had been absent were great, the number of laborers alone having multiplied tenfold.

Soon after reaching Macao, he understood that the island of Kŭláng sü near Amoy, then occupied by British troops, was accessible as a missionary station, and a plan was formed by Rev. Mr. Boone and himself (though with some misgivings on his part), to proceed there to survey the place; this they did, leaving Hongkong Feb. 7th, 1842, and reaching Kŭláng sü about the end of the month. Respecting the new station thus found, Mr. Abeel writes, "I have reason to thank God for bringing me to this place. It appears like an excellent opening for missionary labor. It is the very sphere I have desired and prayed for many years. This appears more like the beginning of missionary work in China, than anything I have yet seen." In this opinion he may be regarded, indeed, as correct, and this as the real commencement of Protestant missions in China, for during the thirty-four years which had elapsed since Morrison landed at Canton, all labors of this sort had been performed so at arms-reach, that they had made little or no impression upon the mass of people. The circumstances under which our friend and his associate commenced their

labors at Amoy were eminently favorable. The English troops had taken possession of the houses in one of the villages on Kúláng sü, and the commanding officer had deemed it necessary to forbid the people coming over from Amoy in great numbers. The inhabitants of these villages and others from Amoy often had business with the military and naval commanders, but they found the utmost difficulty in communicating with them, and no little dissatisfaction had arisen on account of the supposed injustice done them, and from petty, overbearing acts committed by the sipahis. Capt. Smith of the frigate Druid had done all in his power to remove these impediments, and Major Cowper was desirous of allaying the irritation as far as he could: without being implicated with either party, both the missionaries, already acquainted with the local dialect, thus became the mediums of communication between both on all important occasions, while in pursuance of their own objects, they also found abundant opportunities of removing the ignorance, allaying the suspicion, and explaining the misapprehensions of the natives whom they met, while their explanation of the truths of revelation were respectfully listened to.

Few missionaries have commenced their labors anywhere under more favorable auspices, and when their company was reinforced in the summer by four others, one of them a physician, who opened a hospital for the gratuitous distribution of medicines and relief, both the people and their officers looked upon the missionaries as their friends. In all labors Mr. Abeel was abundant, acting as chaplain to the troops stationed on Kúláng sü, holding services at the hospital on the Sabbath, and conversing with the patients every day. Some communications respecting his trip to Tung-ngán hien, his visit to Formosa in H. M. S. Serpent to bring back the crews of the Nerbudda and Ann, his investigations respecting infanticide, and some detail of his labors, are given in volumes XII. and XIII. of the Repository. Although his knowledge of the language and its intonations was not so perfect as to assure his being always understood, yet his earnest sincerity carried conviction to the hearts of his hearers; two old men who have since endured much contumely and trouble on account of their profession of Christianity, now ascribe their first impressions to his preaching. The existence of the hospital drew large audiences, and those who composed them were moreover by their desire to receive relief already inclined to hear and attend to whatever was said, so that the fitness of the practice of medicine as an assistant to the missionary was here admirably illustrated. Those who came to be healed remained to be taught, those who came once from curiosity

returned again from interest; so that Mr. Abeel remarks, "I can scarcely conceive how any place could furnish greater facilities for spreading far and wide the truths of Christianity. There is no necessity of leaving the house; they come in successive companies, keeping us busy for several hours of each day until we are often exhausted. After living years in China, fettered and tongue-tied, to enjoy such perfect liberty, and so many advantages as we now have, is most delightful." His letters at this time abound with expressions of gratitude that he was at last able to preach to the Chinese the things of the kingdom of heaven.

In 1842, he received the tidings of the death of his aged mother, his father having deceased about a year before; these breaches in his family circle here below, "formed new ties to draw his soul from earth to that heaven of rest to which he was hastening." During the year 1843 he was able to remain at Amoy, finding great pleasure in his work and with his associates Drs. Cumming and Hepburn, who attended to the hospital. In June, 1844, Messrs. Doty, Pohlman, and Young with their wives, arrived, and the plan of operations was soon extended, as all these brethren had long been studying the dialect. Increasing weakness, and the heat of summer compelled Mr. Abeel to take a trip to Macao, from whence he returned to Amoy in September, refreshed by the change, though his symptoms were not much relieved. During this summer he received the degree of Doctor of Divinity from Rutger's college in New Jersey, but he wrote to the Faculty of that institution stating his reasons for declining the honor. It was a favorite motto with him, "We are what we are in the sight of God;" for, said he, "Men may estimate us too high, men may value us too low, but God according to our real character."

The good effects of the summer trip passed away towards winter, and in November he was compelled to stop preaching and retire from the field, feeling that while he remained there, he would be a burden upon the time and care of others who were already fully engaged. He left Amoy Dec. 19th, remained at Hongkong and Canton a short time, and then embarked in the ship Natchez, Jan. 14th, 1845, and reached New York April 3d, so exhausted that he was carried from the ship to his friends,—his arrival having taken them all by surprise. His life was however prolonged beyond their expectation, and though he suffered great pain, he was able to travel from one part of the country to another, visiting his numerous friends, who delighted to minister to his wants, and allow him to spend his time just as he wished. On the first of January, 1846, he made the following entry in his journal

"I have probably enjoyed more of the Divine presence and favor the last year, than in any preceding one. Very ill, much of the time expecting to die. Blessed be God, I have no fear of death. This has come through confidence in the power and faithfulness of my Redeemer. Floods of light seem sometimes to have poured into my soul. God has made his goodness to pass before me: he has disclosed to me the love and tenderness of his past dealings with me—how He led me out to the heathen—sustained me all the way—and brought me back to die among the dearest friends, and in the most meliorating circumstances. All, all is of grace, and my heart often swells with gratitude. Oh! who has ever been more tenderly and delicately provided for in all things. I have eternal life in bright and animating prospect, through Jesus Christ my all—and besides, I have 'the world, and things present, and things to come.' Oh, for more resemblance to Jesus! With so little, I wonder at such manifestations."

The time of his departure was at hand. He returned from Georgia in April, and made a visit to Rhode Island, and to the house of his cousin in Geneva, New York. While at this latter place he was cherished with the utmost care, and this soothing kindness tended greatly to assuage his sufferings, which at this period arose chiefly from a nervous irritability more harassing than actual pain. The last entry in his journal shows that he was ready for the change.

"*August 20th*, 1846.—Wonderfully preserved! With a kind and degree of disease which generally has a speedy issue, I live on. All things are mine. God sustains me through wearisome days, and tedious, painful nights. Simple faith in his word keeps my mind in peace, but he generously adds strong consolation. When I embarked for home, the latter part of the 5th chapter of Hebrews was blessed to the production of the assurance of hope, or something akin to it. I have not lost it. *Death has no sting. Oh, may the Conqueror continue with me till the close, and then! ! !*———"

He had reached Albany on his return south, when he could proceed no further. The most unfavorable symptoms appeared. We give the closing scene of his life in his biographer's words.

"For months previous, and in fact, from the time of his return, he always spoke of death as an event which might occur at any time; and when his attached friends—who could hardly enter into his feelings, and feared that a constant contemplation of the great change might affect his remaining strength—chided him for speaking of it with such familiarity, his countenance would light up with a smile of holy confidence, and he would assure them, that he had meditated on the subject so long, and realized the blessedness connected with the change so fully, that he was no more disturbed by referring to it, than by mentioning any circumstance that might occur in his life. This was also manifest from the fact, that he made every minute arrangement in reference to the disposition of his affairs with perfect composure; and directed where his body should be laid to rest, when his spirit was released from

the earthly tabernacle. Still, it may be said in one sense, that death came upon him suddenly, and in a measure unexpectedly. He had before rallied under like symptoms: and he was under the impression, when they first appeared, that he had sufficient physical stamina to resist their power. But he soon saw that nature could not endure the shock, and that the last struggle had arrived. And *physically* speaking, it was a struggle; for his frame had not lost all its energy, and it resisted the inroads of the great destroyer. Nervous relaxation and the intense heat of the weather combined to render his sufferings most acute. So great was his agony, that he would permit no one to be present in his room but the physician, who watched over him with the greatest solicitude. Through the grace of God, he was able to maintain his patience and composure, when he found that death was at hand. He used his remaining strength in communion with God, and a calm contemplation of his approaching end. There was no sound heard in that chamber of death; for the sufferer chose rather to collect all his energies and employ them in viewing eternal realities. There was no shout of triumph heard, for the sting of death had long since passed away. As the prophet of old awaited in silence the still small voice, so now he remained calm, resigned and silent, awaiting the call of his Master. It was not the silence of fear, but of composure, and peace which flowed like a river in his soul. His last wish was to be left undisturbed: and in the stillness of that chamber he communed with his Master, till the summons came, and he saw him face to face. Before his death his pains and sufferings ceased; and he lay as if in a gentle slumber, when he died. No groan or sigh was heard. He fell asleep in Jesus, September 4th, 1846, aged forty-two years."

His remains were interred on Ocean Hill in Greenwood cemetery near New York, where a monument has been erected to his memory, part of the cost of which was borne by the children of Sabbath-schools.

The perusal of this memoir has revived the recollection of many pleasant hours spent with its subject. We love to dwell upon them, to recall Dr. Abeel's appearance, to contemplate his character, and reinvigorate our own desires and purposes for the good of China by seeing his energetic action in behalf of her people, and unfaltering love for their souls, notwithstanding their manifold ignorance, mendacity, and pollution. His character was one of great loveliness, fitted to win and keep friends, its lights and shades happily blended; but when all its features are told, we feel they are but little more than the skeleton—the flesh, the life, the soul, the *man*, are all wanting. So it must be with biographies. Man can not enter into the inner chambers of his fellow-man, and peruse the handwriting on their walls, mark their furniture, inspect the tablets there, and bring forth for our inspection whatever he pleases. No one has the key to those adyta but He who made them, and his Spirit as with a candle searches the

thoughts and intents of the heart. Yet it is the glory and the result of religion, that as it makes one more acquainted with his own heart, so it exhibits more completely its inmost springs of actions to others; and those who have drank deepest of the waters of the well of life pour them out most freely for the benefit of others, and declare by every word and action the Source of their zeal. We close this brief notice by a summary of the traits in Mr. Abeel's life given by some one who knew him well, persuaded that every one who was conversant with the original will acknowledge the portrait.

"Intellectually, he was clear and discriminating, with great readiness and appropriateness of thought. Resolute of purpose, and energetic in act, he could accomplish a large amount of labor. He was a man of unvarying prudence, and the most considerate kindness. The sincerity and warmth of his goodwill, written on his face, embodied in words of affectionate earnestness, and breathed in tones of the gentlest persuasion, possessed a logic and eloquence that seldom failed to reach the heart. He was distinguished, not so much by any one outshining quality, as by the balanced harmony of all his powers. His was that excellent and rare gift of Heaven, *good sense.* All the sweet urbanities of life he knew and practised; and the high virtues of the Christian missionary certainly lose none of their lustre by being associated, as in his case, with those of the gentleman and the scholar.

"It must be manifest, that a character and life such as we have depicted, could have been inspired and sustained only by a deep-seated and healthy piety. It was this which nerved a sensitive invalid to those circumnavigations of charity,—which sustained him under the depressing fervors of a tropical sun,—which encouraged him along the toilsome task of learning the language,—and which, when friends, and physician, and fainting nature herself, counselled retirement and repose, carried him again and again from the bed to the field. And what but this, amid the disappointments of long-cherished hopes, and wearisome infirmities of the flesh, could impart that meek resignation and cheerful trust which made his last hours a scene of perfect peace?

"To human view a death like this seems at first thought, disastrous and premature. It is however, only the close of a life which should be measured by its intensity, rather than duration. And if

> 'To live in hearts we leave behind,
> Is not to die,'

then Abeel still lives:—lives in those words of his which yet survive in memory;—lives in his great example of self-denial and love,—in the very mound that swells above his ashes,—and in each memorial that bears his name."

—"*Greenwood,*" *page 78.*

ART. IV. *Journal of Occurrences: Question of entry into Canton, and remarks upon it; rewards conferred by the emperor; new hoppo; disturbances in Tsingyuen.*

During the present month the city of Canton has been unusually quiet, and never did a people use their victory with more moderation than have the citizens of this metropolis their fancied triumph over the foreigners. Their congratulations among themselves could not have been more general if they had driven away every barbarian from their shores. On what ground the question of entering this city is viewed by its inhabitants as a matter of such moment does not very clearly appear. The records of the first travelers to the city do not intimate, among all the supercilious treatment they received, any difficulty on this score. Osbeck says foreigners could go into the city in 1750 by "leave of people of note," but they were shut up in a sedan, and thus saw nothing to repay their trouble; yet even this drawback did not exist in 1700, as Capt. Hamilton speaks of going about, and visiting the local rulers at their offices to complain of the exactions of their satellites. The custom seems rather to have grown up gradually, first by putting impediments in the way of entering the gates, and then prohibiting it altogether—the foreign merchants not deeming it worth while to stickle for the right of entrance when they had it, and not possessing the power to enforce it when they had it not.

A century can not have elapsed since the entrance was forbidden, and it is easy to see that strangers, or even residents ignorant of the language, when they had nominal permission would care very little about exposing themselves to the insults of the populace in the intricate alleys of the city when there was nothing to repay the trouble; much less would they demand a privilege of so little real value if trade was periled. Time has added strength to the prohibition, and perhaps there is no one thing which has operated more to nurse the pride of the Cantonese through successive generations than the sanctity of their city against the sacrilegious foot of the foreigner. It has been only recently, however, when the matter has been taken up seriously, that the strength of the popular will has been developed; and we think that if Captain Elliot had demanded free ingress as one of the terms of sparing the city in May, 1841, it would have been granted by the authorities, and been given up by the people as one of the old restrictions which could no longer be upheld. That he did not do it, and did not go to the governor's palace with a body of his countrymen, as a preliminary to all negotiations about sparing a city then completely at his mercy, is much to be regretted. The question was one which did not interest the Court the least, and the citizens of other places would rather have rejoiced to see the pride of the Cantonese brought down; Yihshán and his colleagues with all their pride, would hardly have thought the matter worth a moment's delay.

It was so local, that the Chinese commissioners at Nanking, having never been at Canton, seem not to have given it a thought,—at least they did not agree in plain terms that foreigners should enter its gates, or that of any other of the five ports, and nothing in that treaty, nor in those of the Bogue, Wánghiá, or Whampoa, can be construed as promising it even by implication. The idea which a native would derive from reading these four treaties is that foreigners have permission to reside *at* the five ports, in the places where trade is carried on, the term *kiáng kau*, or river's mouth, referring to the location on shore where traders collect from their ships to barter and exchange their goods. Such places are not necessarily walled in, nor are they ever called *ching*, i. e. citadels or walled cities, and resort to the former has no reference,—certainly does not include ingress into—the latter. The phrase is varied in the treaty of Whampoa to *kau shí-fau tſfáng*, i. e. seaport market-places, so as to restrict the residence of French citizens where trade is carried on. To a Chinese, the terms *kiáng kau* and *ching* involve a distinction which they do not at first sight to a European, and before the Chinese government is taken to task for breaking the treaty, it is well to ascertain what they understand by it. On his arrival here from the north, Kíying probably supposed it would be easy enough to carry out the reasonable proposition of Sir Henry Pottinger to allow British subjects the same liberty here that they had at the other ports. But he found an unexpected opposition from the people as soon as he moved in the matter, and was obliged to confess to the British plenipotentiary in July, 1843, that he must defer any efforts to carry out the matter until the port was opened according to the new regulations.

The question was next mooted by the Americans (for in M. Lagrené's treaty, signed sixteen months after the letter of Kíying to Sir Henry, there is no reference to it, and perhaps the commissioner suggested the different phraseology above quoted to render the place of residence more precise), by the consul transmitting a communication he had received upon the subject, to which Kíying sent the following reply, which has been kindly furnished us.

Kíying governor-general, &c. &c., and Hwáng the luyuen, &c. make, this reply. Whereas the said Consul has communicated that inasmuch as R—— a citizen of his country had addressed him a communication earnestly requesting to know whether it might be permitted him at his option to go into the city, he forwarded to us a copy of the original address of Mr. R——) and prayed we would in a just and equitable manner decide the matter.[1] These having come before us the minister and lieut-governor, we have perused and fully understand them; we have investigated the propriety of permitting the merchants and citizens of different nations who have hitherto come to China to trade at the several ports to enter the [provincial] cities. Originally this subject was not contained in the articles of Treaty negotiated and settled. Therefore at Fúchau, Ningpo, and Shánghái, it happening that foreigners enter those cities and walk about for recreation without impediment—while at Canton entering the city is still prohibited foreigners, there is some propriety in that for which R—— earnestly petitions. But the circumstances of the different places are not the same, so that we can not apply the same rule of reasoning to all. At Kiángnán, Chebkiáng and the other provinces, the people have been [distinguished] hitherto for their gentlemanly and complaisant dispositions and good breeding, and the local officers once having ordered them, there is no disobedience to their authority, therefore foreigners desire to enter the city, and the local officers having allowed it, the people say naught to the contrary. But the people of Canton are of ferocious disposition, and the good and evil are not alike, and if the laws are contrary to their inclination, than they do not regard them. Now hitherto they have not wished foreigners to be permitted to enter the city, and the officers of government can not force them;—thus we have shown the *disposition* of the people is not the same. In Kiángnán and other provinces they are just commencing trade, and therefore foreigners are now beginning to go there, and to enter the city is not regarded strange to the people; at Canton, trade has been carried on for more than three centuries, and there has never been this business of foreign are entering the city, and now if it be permitted of a sudden to enter the city, the stupid people seeing it for the first time, there must be surprise among them—and not only the insurrection that may spring up can not be fathomed, but still more do we apprehend the arising of an occasion of dispute, the consequences of which are not trifling: thus we see that the *circumstances* of [the different provinces] are not the same. Consequently from late years and onward, Cushing, the ambassador of the United States, the English envoys, Pottinger and Davis, and the French ambassador Lagreué, who were all intelligent men, and saw through matters, and thoroughly understood the reason of things, whose talents and abilities distinguished them from the multitude, have superintended judiciously, and harmoniously disposed of the great subjects which concerned the two nations, and have never as yet entered the city of Canton. We, the minister and lieut.-governor, have never let go our careful grasp and watchfulness over the public business of the different nations, having a desire for justice and peace.

That it is only at Canton we dare not precipitately permit foreigners to enter the city, has not escaped our view, and we have endeavored to consider, while it will answer to permit going into the cities in Kiángnán, Chebkiang, and the other provinces, and not that of Canton, how can there be distinctions of light and heavy, thick and thin (how can there be impartiality) in this? It is right that we illustrate it by the circumstances of the case. Canton has some dissimilarity to the other provinces. In those the merchants reside together like the radii of a circle, the greater part in the city, and therefore the suburbs do not equal the wealth of the city. At Canton the shops and markets are comparable to the teeth of a comb, the many residing in the suburbs, therefore those in the city on the contrary, do not equal the trustworthy mass without its walls. If the Chinese people who reside in the city desire to trade to advantage, they must also necessarily go out of the city to do their business, and this they can do, and still be able to to add something to their capital. From the petitions of R—— it appears he has not yet been able fully to understand the state of things in the provincial city of Canton. As to going into the city to visit friends the idea is very well in itself, but this forming friendships between people who reside in the city, and the citizens of the United States, belongs to private interviews. Moreover, the number of such men being exceedingly small how can they wish, for the sake of private intercourse, to go in opposition to public sentiment, causing themselves to be a subject of conversation and ridicule to the thousands and myriads of the flowery people?

We, the minister and lieutenant-governor, have spoken out of our hearts without a syllable of sophistry, and as is proper, we reply and make it known to the Consul that he transmit his edict to the said merchant R—— that he accordingly conform thereto, and quietly attend to his own duty, carrying on trade, when he must certainly obtain a threefold profit. Special reply.

The foregoing reply is sent to Forbes the United States consul for his approval.

Taukwáng, 25th year, 2d moon, 14th day, (21st March, 1845.)

A second reply was received, April 13th, in which their excellencies go into an argument upon the question, showing that they regarded the right of entrance hardly worth the trouble of obtaining with so much difficulty, and proving to their own satisfaction that it would bring with it no substantial benefits.

Kíying, governor-general, &c., and Hwang, lieut.-governor, herewith reply concerning business. It appears that the said Consul has laid statement before us, requesting that people of the outside nations may be allowed to enter the city at will, in order to the maintenance of mutual goodwill, and hoping that matters relating thereto might, at an early day, be arranged. We have examined into this matter, and accordingly, on a former occasion, laid our statements in order

before the said consul, and have already given the reasons for not permitting entrance into the city, clearly noting the same in our reply. We, the high minister and lieut.-governor have now on consecutive days, held interviews with the gentry and scholars, and closely examined into the disposition of the people concerning the question of people of other nations entering the city, and find it would be impossible to permit it, and therefore are unable to go in direct opposition to the deliberations of the multitude by crookedly complying with that which the said consul solicits The merchants of the United States coming to Canton to trade have in the highest degree been faithful and correct, never interfering with the happiness of the people, nor causing their gold and precious things to leak out, nor forcibly laying hold of the people's supplies. How can we the governor and lieutenant-governor but fully appreciate this?

But for these several hundreds of years at Canton no foreigner has ever entered the city. And moreover we have settled a Treaty of commerce with the envoy Cushing, in the seventeenth Article of which it is definitely stipulated where the merchants of the United States are to cast anchor, and to find dwellings, only allowing them to remain, and to walk about at places near at hand not permitting them to go at will and without business, far away into the interior: if therefore they be allowed to enter into the city when they please, how can this be but a violation of this seventeenth Article? Still further, it is clearly noted in the fourth Article that the consuls and other officers cannot follow the bent of their own wishes, leading to excitement and much bickering between the officers and people of the Middle Kingdom, and words to this effect—all of which is in the highest degree clear and equitable Upon examination it is found that the old regulations and the terms of the Treaty harmonize [in preventing entrance into the city] and it is moreover contrary to the will of the people. The said consul's wishes not having been met, he again vigorously takes hold of the matter, which is violating the meaning and design of the [4th] Article. He states it as exceedingly desirable that at Canton there be the same usages observed as at the other open ports:—this too we ourselves verily desire, but in each province the manners and customs of the people, both good and bad, widely differ; it is difficult to make completeness out of the unspotted and the particolored, and it is more difficult to change the existing state of things We regard the Canton people as a combative, kidnapping, thieving set, there being none like them in Kiángnán, Chehkiang and the other proviuces; and such practices being more detestable than all insults and deceptions combined, and for which the government has inflicted rigorous punishment, and in the severest terms forbidden for these several hundred years. We also are constantly seizing and condemning the vicious, and in this way we, the governor, &c, have dealt with well nigh one thousand in number, but all as formerly fails to change the wickedness of the obstinate people and make them good. How then can this single matter of foreigners entering the city by order from the authorities, be able to effect the change of the customs here, and cause them to run in the same channel as at the other ports?

It is also stated by the consul that one cause of the Canton people dislikiug foreigners is their not being allowed to enter the city, and words to this effect. This too is not the case. True, many offices of the authorities are within the city, but those also which are outside are by no means few—inside the city there are residences of the gentry and the rich, and outside are the same. By no means can it be said that the dwellers within the city are honorable, and those outside ignoble Rich men and honorable are in various places in crowded marts and quiet villages, although they may not enter the city in all their lives, yet the people do not regard them lightly on that account. Poor and also low class people, with street sellers bearing their burdens, daily enter the city, yet they are not on that account respected. Certainly there is no honor connected with entering the city, and not entering the city brings no disgrace. The people of the United States come to Canton only for purposes of trade, and the landing-place and marts for mutual buying and selling are all outside, not within the city. Public documents pass to and from the consuls and the local authorities, and no impediments exist in consequence of the former being outside the city; and when public business is to be transacted face to face, the local authorities find no difficulty in going forth beyond the gates to an immediate interview. In going into the city there is no advantage, in not going in there is no injury—not an item of importance whether of injury or advantage, honor or disgrace is connected with the matter. The Treaty does not grant it, and moreover the disposition of the people render it impracticable. The said consul should turn off his wishes, and change his designs on the subject, and not simply comply with the ideas of his mercantile countrymen, following their desires, and giving rise to broils—then will he comprehend the fundamental principle of the matter. Let there be no opposition. Special reply.

Táukwáng, 25th year, 3d moon, 7th day. (13th April, 1845).

Five days after, the same officials addressed a note to Sir J. Davis, in which they speak of going into the the city "for holding a consultation by joint consent;" and Sir John tells his countrymen "he is determined (with the approval and support of H. M.'s government) to place Canton in this respect on a footing with the other four ports:" but neither of them refer to the privilege as having been promised by the Treaty of Nanking or the Bogue. The question remained in abeyance until Jan. 1846, when the restoration of Chusan was demanded by the Chinese, in consequence of their having paid up the twenty-one millions of dollars. In a note to Kíying, Jan. 22d (see Vol. XV, p. 63), Sir John Davis says, "in Art. XII. of the treaty of Nanking, it is expressly provided that the islands of Kúlángsú and Chusan will continue to be held by H. M.'s force, until the money payments, and the *arrangements for opening the ports to British merchants*, be completed." We think, as Kíying understood Article XII., he must have read this sentence as having reference *only* to the money payments just completed, for in his view, all the *ports* (the *kiáng kau*) had already been opened to British merchants. Five days before this note, Sir John officially

proclaimed that Kíying had recognized the right of entry into Canton, "according to the Treaty, and the pledge given by him in July, 1843;" but if either of those documents as published contain such a recognition in the original, they should have been differently translated; this proclamation is given in Vol. XV. page 61, and an edict addressed by Kíying to the citizens of Canton and their reception of it described, and some remarks upon the wording of the treaty. May 18th, 1846, it was announced that "the autograph assent of the Emperor of China having been obtained to a public instrument executed between H. M.'s Plenipotentiary and the Chinese Minister, subject to the final approbation of the Queen, in which, among other stipulations, the previously questioned right of entry to Canton city is conceded, and established under the Emperor's own hand, and the exercise of that right is agreed to be postponed only until the population of Canton shall be more under the control of the local government,—this is to make known, that the island of Chusan will be immediately made over to the Chinese officers appointed to receive it, and Her Majesty's forces will be withdrawn from that post with all practicable speed."—*China Mail.*

This document was referred to the home government by Sir J. Davis, and in April of the next year, decided measures were undertaken by the Hongkong civil and military authorities to "place Canton on a footing with the other four ports," the progress and result of which are given in Vol. XVI. pages 182—203, and 247—256, to which our readers should refer in this connection. The feelings of the Cantonese became greatly interested in the question, and the whole population more determined to guard what seemed to be an object of such estimation in the eyes of the English. The engagement entered into between Kíying and Sir John Davis was never ratified by the emperor, so far as we have been able to learn; the only allusion to it by his majesty is given in the above reference. *On this we think the question turns, so far as the charge against the Chinese government of violating Treaty engagements can be maintained*, for the proviso in the compact of May 1846, nullifies it *until* the population of Canton are more under control. Kíying made an arrangement, some of whose stipulations were to be carried into effect immediately, some of them indefinitely, and one of them in two years; but no ratification of it was made by his master. Of its seven articles, the 1st and 4th have not been fulfilled, the 2d and 7th partially, and the other three fully. Perhaps the home government had a reference to this non-ratification in its late instructions not to force an entrance into Canton.

When the paragraph on page 112 of the present volume was penned, we supposed a ratification had been received from Peking, which does not seem to have been the case; and further investigation has convinced us that the right of entrance into the *ching*, or walled cities, is not given to foreigners in any of the treaties. The *grant* of entrance at four ports is no ground for forcibly asserting the *right* at the fifth. We think the letter and the spirit of the treaties of Nanking, Wánghiá, &c., have been fulfilled better than was expected at the time they were made, considering this people and the circumstances under which they were signed; and we should be very sorry to see the peace now existing jeoparded for a question like that of entrance into Canton. We would not, however, have it rest where it now does (even if that was likely), for considerable evidence could be adduced to show that the Cantonese are persuaded that the conquest of the city is the real object of these efforts to enter it, and this misapprehension should be removed; but we should be glad to see Her Majesty's plenipotentiary go to Tientsin with a few steamers, and make a full representation of the case, and bring it to an issue with the supreme government; and if the envoys of other nations would join in such a move, so much the better, for the oftener the Court is brought into contact with foreign powers the better for all parties. It is more desirable to put the rulers of this land at issue with their own people, than to have altercation with the latter. 'If the central government could be convinced by these troubles of the desirableness of having foreign ministers reside at Peking, and sending its representatives to the great Western powers, the question of entry into Canton will have worked out a national good.

The rewards conferred by his majesty upon the local officers have been received at Canton, and the following rescript circulated in handbills through the city.

On the 7th inst. the Privy Council received the Imperial rescript, as follows. "Since the commencement of the foreign affair about ten years ago, there has been constant trouble along our maritime borders, with diminution of revenue, and annoyance to the troops; and though latterly there has been a little more quiet, the mingling of severity and gentleness in the mode of ruling them has not kept the foreigners contented, and they have every now and then broke forth with their petty discontents. We have deeply felt for the afflictions and oppressions of our subjects along the coasts, and have patiently forbore towards them, knowing from the character of human nature that a trifling exaction now would produce a great reaction. Recently, the governor Sū and his colleague have several time memorialized Us relating to the repeated request of the English to enter the city of Canton, and stating that he would manage the matter with a due regard to justice and expediency; now, a flying dispatch has reached Us, stating that the merchants of the place, fully understanding the demands of patriotism, have subscribed funds to protect the city from injury, and that the gentry have lent their best assistance in the emergency, and that the question of entering the city is now laid at rest. The said foreigners now carry on their business as usual, and both natives and foreigners are at peace, without our losing a soldier, or brandishing a spear. The said governor and fúyuen have quieted the people and soothed the foreigners, everywhere maintaining and establishing the dignity of their rule, causing these foreigners to become obedient without exerting the least severity or constraint, so that there will now henceforth be mutual harmony.

"The congratulations and joy of our heart can hardly be expressed, and as is right we confer proportionate rewards to recompense such extraordinary merit. In order to show our great regard, let Sū Kwàngtsin receive the title of Viscount, transmissible to his heirs, and a two-eyed peacock's feather be given him; and the reward of the title of Baron be conferred upon Yeh Mingchin, transmissible to his heirs, and the decoration of a peacock's feather. Let these two officers also examine into the cases of their coadjutors, Mutiyan, the commandant, Urantai and Toyantungak, the lieut.-generals of the troops, Hung Ming-hiàng and Siàng Lin, generals, who with united zeal and energy well fulfilled their official duties, that their merits be properly rewarded according to military regulations, and let the Board of War deliberate upon and report it for Our approval. As a special mark of favor, Let Hu Siàngkwàng be appointed to the first vacancy of intendant that occurs, whether it be one of great responsibility or not. Let Wú Tsungyàu (Howqua) be appointed to the first vacancy of *láng-chung* or gentleman usher, and let his name be handed in to the Board of Civil Office as a candidate for the first vacant intendancy, to be chosen either in an odd or even month; and let both these persons receive a button and girdle of the third rank. Let Sū and his colleague also select those among the civil or military officers in Canton who have exerted themselves most, and report thereon according to their merits, when they will wait until We confer favors upon them.

"As to our people of Canton, whom every one knows to be so brave, and who have lately showed so much intelligence and patriotism, and such courage and knowledge in their precautionary measures, mainly because of the more than martial guidance and influence of their rulers joined to their own heaven-directed spirit; not a fear is felt that, among their myriads, any will be found whom gain can corrupt or power can alienate. Can We ever call to mind such meritorious devotion and cooperationwith out our heart being sensibly pained with the obligation? Let Sū and Yeh proclaim our words till every house and family shall fully know them, and this will still further encourage a spirit of zeal and loyalty for the public weal, and cause all to enjoy the blessings of prosperity and peace; let them also make a graduated report of the efforts put forth, so that we may know how to give our thanks, and in what places to confer a meritorious tablet, that they may derive great glory therefrom, and not the least favor be withheld from the deserving; thus will the desires of our heart be quieted. Let all these things be attended to as here directed by the proper Board (viz. of Civil Office). By his Majesty's command."

The governor has also received from his majesty, one archer's ring with the word *hí* (joy) marked on it four times, a white gem snuff-bottle, a large and a small pair of purses. The people have been consulting about the propriety of erecting a tablet to him and the fúyuen, placing it up in one of the public offices; the inscription has been drawn up and hawked about town.

A new hoppo, named Sohmingshen, has arrived to take the place of Kípú.

The disturbances in Tsingyuen hien have been brought to a close by the governor, and scores of deluded or exasperated men have expiated their crimes or their follies under the executioner's sword. The executions during the past month have amounted to thirty-one, seventeen of the criminals were from Tsingyuen.

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